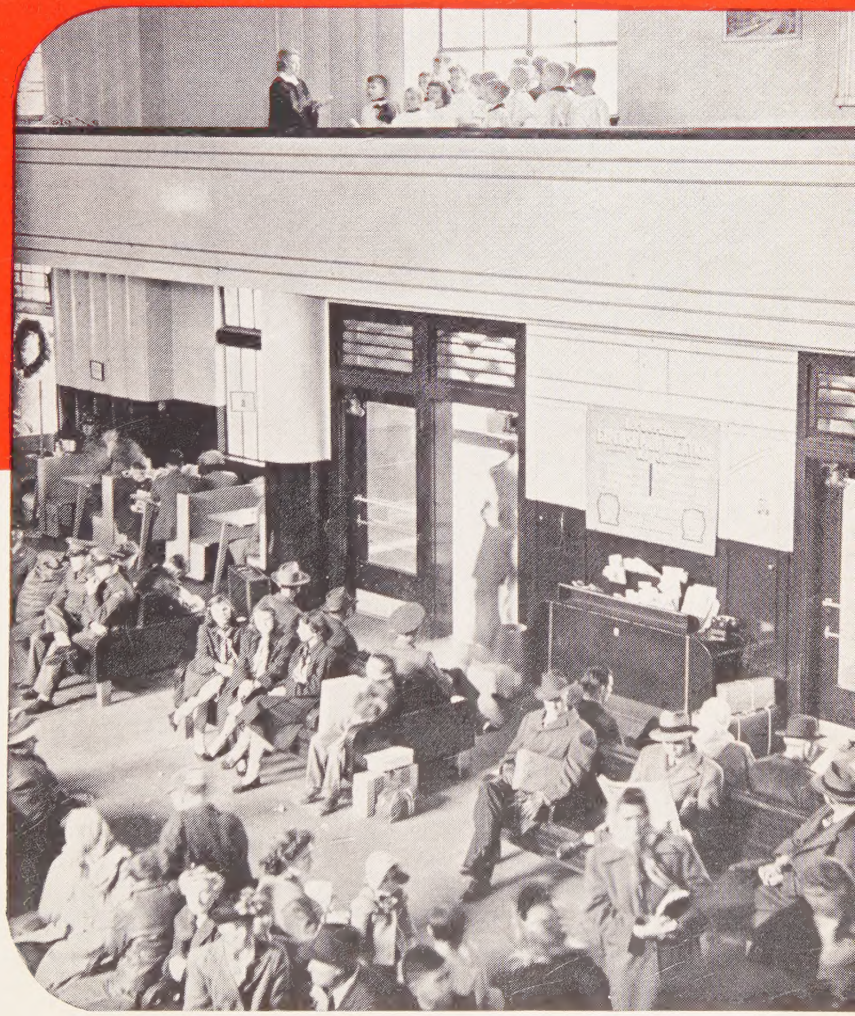
The LUTHERAN



CHRISTMAS CAROLS FOR TRAVELERS

Children's choir in balcony sings in Louisville, Kentucky, bus station

Vol. 33, No. 13

DECEMBER 27, 1950

5 CENTS

No Time on Sunday

"BUT I DON'T have time to go to church," Alice Foster said to the couple who were working together on the Every Member Visit. "I work six days a week, and Sunday is the only time I have to catch up on washing, ironing, sewing, and all the other things I have to do for the family.

"Besides," she added almost defiantly, "I don't feel that I *have* to go. I try to live right—maybe even more than some of the so-called Christians who run the door off the church. And I contribute regularly."

Mrs. Hendricks looked at her husband, who had let her do the talking. "Now it's your turn," she signaled. For several months she had been trying to rekindle Alice Foster's interest in the church, but always it was the same answer: "Too busy."

MR. HENDRICKS nodded understandingly at the two women. "Alice, you've been out to our farm," he said. "Do you know how we get water into the house?"

"Why, you pump it from the stream," was the puzzled reply.

"That's right. The stream is spring-fed, so we always have water, even in the driest season. But the distance from the spring to the pump-house at the stream is about 30 yards. In order to keep getting that wate into the house, we have to keep the strea cleared.

"At this time of year especially it ge clogged up with fallen leaves, twigs, ar even butternuts from a near-by tree. If I' too busy to clean out the debris regularl the stream gets choked up and starts ru ning off in wrong directions instead of takin the proper course—the course it was mean to take.

"ALICE, CLEARING that stream is like goin to church, in my way of thinking. When w neglect to free our minds and hearts fro all the clutter of everyday living, then becomes easy to get sidetracked. Before w realize it, our lives are heading every whic way, instead of the one right way that Jes showed us.

"Maybe none of us are perfect Chri tians," Mr. Hendricks continued. "But th more we hear about the Lord Jesus th harder we can try to follow his way. An perfect as he was, even he had to take tim off in his busy life for spiritual refreshment

ERNESTINE S. DAUM

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Children from Fenner Memorial Church in Louisville sang Christmas carols on Dec. 23 at the bus station (also railroad station). It was the eighth year the junior choir of this congregation has sung for the travelers

THE CHURCH IN THE NEWS

Half-million needed this week

News about the 1950 Lutheran World Action fund was worse than anybody had expected.

Treasurers of the 33 United Lutheran synods reported on Dec. 12 that the total they had received for World Action this year was $1,043,075. That was only two-thirds of the amount assigned for 1950 to the United Lutheran Church.

Effects of failure to raise the World Action quota would be felt in many countries. There would be reductions in the amount of aid given to central European churches in their struggle against police-state control. There wouldn't be enough money to continue at full-strength the efforts to secure permanent homes for world War II refugees. It might be necessary to abandon some of the Asiatic and African missions which World Action money had kept in existence since 1940.

In the last remaining week of 1950, church leaders were appealing strenuously to all United Lutheran congregations to do their best to meet the World Action quota. A $500,000 offering on Dec. 31 would be needed.

President Fry appeals

"I am ashamed and depressed at the United Lutheran Church's lagging response to Lutheran World Action this year," said ULC President Franklin Clark Fry. "We have contributed liberally to the CHEY appeal and most of us are doing our honorable and full share for the regular, apportioned benevolences of the church.

"It will be an accusing blot upon the United Lutheran Church if we allow Lutheran World Action to suffer," Dr. Fry continued. "Lutheran World Action is a test of our Christian compassion and equally of our good faith."

Through every publicity channel of the church a last-hour appeal was being made. To all pastors an urgent summons to action had been sent by Dr. Paul C. Empie, National Lutheran Council executive director. To 80,000 members of ULC church councils a "stewardship bulletin" had been mailed, requesting emergency meetings of the councils in all congregations. Mrs. C. W. Baker, president of the ULC Women's Missionary Society had urged women's groups to act vigorously for LWA.

"Lutheran World Action funds are the indispensable life blood of Lutheran reconstruction and co-operative spiritual mobilization all over the world," stated Dr. Empie. "Events of the past decade have taught us much about Christian strength and strategy. Have we forgotten so soon?

"Whatever chance there may be of averting eventual suffering at home," said Dr. Empie, "is tied up with our willingness to suffer now with our brethren abroad."

December disappointment

Until early December it had been confidently hoped by church leaders that big offerings on Reformation Sunday (Oct. 29) would bring the World Action contribution of United Lutheran congregations up to the year's goal.

These offerings had been forwarded to treasurers of synods in November, and were expected to reach the New York City headquarters in a tidal wave in early December. Actually the World Action money reaching headquarters in December was below the monthly average. The

Reformation Sunday appeal had been a failure.

Only two synods—Georgia-Alabama and Rocky Mountain—had reached 100 per cent of their World Action quotas for 1950. Two more—Northwest and California—were within sight of the goal. Most of the large eastern synods, especially, were way down on the list on Dec. 12 . . . Ministerium of Pennsylvania 64.3 per cent . . . New York Synod 60.1 per cent . . . Central Pennsylvania Synod 55.6 per cent.

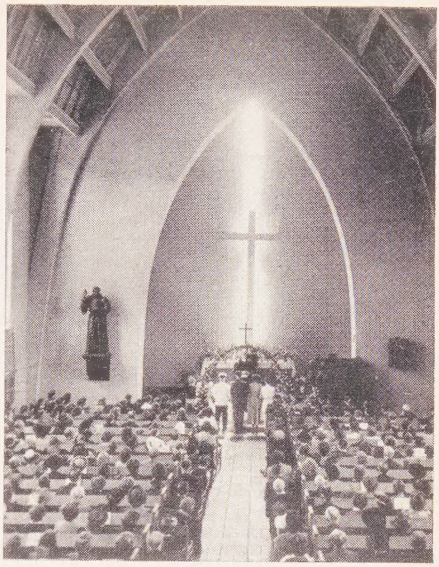
All sums forwarded by treasurers of congregations by Jan. 9 are expected to clear through synodical treasuries in time to reach New York headquarters by the cut-off date for 1950 World Action offerings, Jan. 15.

Day of prayer

With danger of war increasing, Christians everywhere felt an urge to ask God for peace. Through December there were special hours and days of public prayer across America and in many other nations.

A Boston judge, Frank W. Tomasello, opened each session of municipal court with a prayer for peace. Factory whistles blew in Raleigh, North Carolina, each morning at 9 to summon people of the city to prayer.

A call for special prayers in all churches in the United States on Sunday, Dec. 31, was made by Bishop Henry Knox Sherrill, president of the National Council of Churches. "The supreme lesson of our day," said Bishop Sherrill, "is our need of God, his wisdom, his mercy, and his guidance of men and of nations . . . As never before we should pray daily to God for all mankind, for those who have at home and abroad the responsibilities of governmental decisions, for the United Nations, for the establishment of a peace of justice and purged of self-righteousness and fear and anxieties . . .



CHAIRS IN THE AISLE

Church attendance had reached an all-time record this year in some places where danger of war is most keenly felt. In Martin Luther Church, Berlin, it was necessary to place chairs in the center aisle

"I ask the clergy and people of our churches," said Bishop Sherrill—speaking on behalf of constituent churches of the National Council—"to set aside the Sunday after Christmas, Dec. 31, 1950, as a special day of prayer to God for a peace which is the fruit of righteousness. This Sunday, in sacrament, in prayer, and in watchnight service, as we begin a new year of great portent—and the second half of the 20th century—let us beseech God to give to all nations unity, peace, and concord."

Bishop Sherrill said he hoped other churches not members of the National Council "will join in this day of prayer, that united in our faith in God who is the father of us all, we may indeed prove

ourselves a nation under God."

From the chairman of the central committee of the World Council of Churches, Bishop George K. A. Bell, had come a proposed prayer to be said throughout the world: "Almighty God our heavenly Father, guide we beseech thee the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness."

People are praying

As world tension tightened, a rising tide of public prayer was evident from coast to coast among Americans. On 200 NBC radio stations a minute of prayer was scheduled each day at noon. Prayers recorded by army and navy chaplains were transcribed for the broadcasts.

At the Methodist Temple in downtown Chicago an 11-hour vigil of prayer was conducted by 22 clergymen. Office workers, shoppers, students, businessmen came in to bow their heads in prayers for peace. A 24-hour prayer service was held by the Wayne County ministerial association in Goldsboro, N. C. In Greensboro all downtown churches were open from 3 to 5 P.M. each day last week for people who wanted to pray. High Point and Winston-Salem observed days of prayer.

In Memphis, Tennessee, Dec. 10 was set aside as a solemn Sunday of prayer for peace. In Chattanooga a prayer service was conducted in a central-city theater. Bells throughout the city summoned people to prayer in the homes and churches.

The mayor of Fort Worth, Texas, proclaimed Dec. 6 as a day of prayer for all citizens, "because of the extremely critical situation in the world today." In Buffalo, N. Y., Dr. Ralph W. Loew, pastor of Holy Trinity Lutheran Church, called together members of the city council of churches to plan an appeal for daily prayers in every home.

Germans ordered to move

Protestant headquarters in Berlin have been in the western sector of the city. Bishop Otto Dibelius and other church leaders had some safety from Communist interference because their offices could not easily be raided by east zone police.

This month this safety was in danger. Officials of the Brandenburg government ordered the church to move its headquarters into the Soviet zone. "Adequate facilities will be available" in Brandenburg City, 50 miles from Berlin, the church leaders were told.

Most of the Protestant congregations under the supervision of Bishop Dibelius are in the Brandenburg province, one of the five states in the Soviet zone. Bishop Dibelius said the order from the government marked "the first time that state authorities have violated principles hitherto respected in the East and West, according to which religious denominations manage their own affairs."

If the church office is not moved, President Otto Grotewohl of the German east zone republic threatened, state subidies to the church will be cut off Jan. 1. Salaries of pastors and other church expenses are paid by the provincial governments out of the church tax money which the government collects.

There was also a threat that if Bishop Dibelius does not move his offices, the Communists will attempt to set up a rival church headquarters in charge of collaborationist clergymen. This will be recognized as the official church office, and will be given funds for payment of salaries to pastors who accept its authority.

Bella in Yugoslavia

First visit of Dr. J. Igor Bella to the Lutheran churches of Yugoslavia was permitted this month. He has spent three weeks visiting pastors and congregations

FOR THE PEACE OF KOREA
A Korean Christian sits in prayer on the floor of his hut

Agreement to allow inspection tours of the Yugoslav churches had been promised to the Lutheran World Federation when American Lutherans visited Yugoslavia in August. Dr. Franklin Clark Fry, Dr. P. O. Bersell, and Dr. Paul C. Empie had been told that someone could travel about the country occasionally to check up on the distribution of relief supplies and funds.

Dr. Bella (*see page 20*) is a United Lutheran Church pastor now on the staff of the Lutheran World Federation in Geneva. In November 1949 he was expelled from Czechoslovakia where he had been LWF representative for two years.

Work of Lutheran World Relief in central Europe was described to people of Yugoslavia this month in their own language (Serbo-Croat) by the Rev. Louis Sanjek. Pastor Sanjek broadcast on the "Voice of America" program from New York. He is a staff member of the National Lutheran Council.

Koreans in church

Every Christian church in Seoul, South Korean capital, was crowded at Sunday services this month. Many of the worshipers were refugees who fled before the advancing Chinese army.

"I would rather be killed by the bullets of a United Nations plane than not be able to attend chapel on Sunday," explained one North Korean farmer who had escaped to Seoul.

American church leaders who had gone to Korea to survey the situation were sending home a sad story about the poverty and suffering of the refugees. *Presbyterian Life*, official magazine of the Presbyterian Church USA, had sent its executive editor, Robert J. Cadigan, to Korea for an inspection tour. This month he reported: Two million South Koreans are destitute, and a million North Koreans. Hundreds of thousands of families are homeless.

In one Seoul Presbyterian church 1,600

refugees were living in squalor. "This is the same state of affairs we found in Naples when it had a typhus epidemic," said Col. Walter B. Creichton, World Health Organization official.

Can't keep out churches

A residential neighborhood has no right to bar a congregation from building a place of worship, even in restricted territory, a judge ruled this month.

Judge James F. Henninger of Allentown, Pa., president judge of the Lehigh county court (and a member of the United Lutheran Church executive board), ruled that "building of church or synagogue would not adversely affect the value or enjoyment of the premises of the plaintiff and those for whom he acted. The presence of churches does not destroy the exclusively residential character of a neighborhood."

The case brought before the judge involved construction of a synagogue by the Keneseth Israel congregation in Allentown. Plaintiff was an owner of real estate adjacent to the site of the proposed synagogue.

Numerous court contests have occurred in various states in recent years, testing the right of congregations to build churches in restricted communities. Churches have usually won such cases.

Nice people

A weather report from the fundamentalist leader, Carl McIntire, straightened out the question of who was responsible for heavy snowfall in eastern Ohio in late November.

Sessions of the new National Council of Churches were scheduled for Cleveland, Nov. 28 to Dec. 1. "As if displeased with the whole affair," wrote Editor McIntire in his *Christian Beacon*, "the Almighty God visited Cleveland with the most frightful snowfall in all the city's history."

Actually Mr. McIntire's American Council of Churches, meeting in Cleveland a few days before the NCC sessions, got most of the snow. A meeting on Nov. 26 in the Hotel Statler ballroom, with Mr. McIntire as the speaker, was attended by only 40 people.

American Council spokesmen at Cleveland spent most of their time expressing opinions of the Federal Council of Churches and the new National Council. "We have been the open, avowed foe of the unbelief, apostasy, unscriptural pacifism, totalitarianism, and near-communism entrenched in the Federal Council of Churches, its constituent denominations, and also the World Council of Churches," said the Rev. W. O. H. Garman, American Council president.

$50,000 for expenses

For anybody who wanted to dig into the facts there might be a good story regarding who has helped pay the bills for a fundamentalist group such as the American Council of Churches.

It was reported at Cleveland last month that Mr. J. Howard Pew, wealthy industrialist and former Sun Oil Company president, had helped sponsor the first National Council convention. An officer of the fundamentalist "American Council of Christian Laymen" told Reporter W. L. Thorkelson of the Minneapolis *Star* that he was "flabbergasted" by Mr. Pew's action, for he claimed that Pew had helped his council's cause financially.

The "American Council of Christian Laymen" is the group that widely circulated a pamphlet entitled "How Red is the Federal Council?" and helped distribute John L. Flynn's *The Road Ahead*. The Flynn book contains a chapter of condemnation of the Federal Council,

LABOR LEADER TALKS TO SEMINARY STUDENTS

Tilford Dudley of the CIO Political Action Committee spoke last month in Chicago to students from 18 theological seminaries at a conference on the church and labor

based on material from Carl McIntire. The book was scattered across America by the ultra-reactionary "Committee for Constitutional Government."

Mr. McIntire told Mr. Thorkelson that his council of churches had not received any money from Mr. Howard Pew. But he said he had found it easy to raise $50,000 from one industrialist to finance plane trips for delegates to his International Council of Christian Churches, a fundamentalist rival of the World Council of Churches.

Their money's worth

Mr. McIntire's fundamentalist councils might have some value to an industrialist very much afraid of social change. The Federal Council of Churches, for instance, had defended the rights of labor unions to organize and to engage in collective bargaining. To many industrialists this was more dangerous than any theological heresy.

The new National Council of Churches, wrote Mr. McIntire this month, is led almost entirely by men who "are committed to bringing in the Kingdom of God as a social system."

The National Council stands "for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others," it had been said at Cleveland. That, said Mr. McIntire, is "the socialist dream. It is the new structure of society, after capitalism is removed."

Mr. McIntire might be able to persuade some industrialists that he could put up effective counter-propaganda to the preaching of social justice among denominations in the new National Council of Churches. If he succeeds in this he may collect further sums to help pay travel expenses to his fundamentalist meetings.

World News Notes

Vishinsky was smiling

There were bright smiles on the face of Soviet Foreign Minister Andrei Y. Vishinsky in mid-December as he boarded ship in New York for the long voyage home to Russia.

Reporters asked him if he would come back in 1952 when the next New York meeting of the United Nations Assembly is held. "Why do you think I wouldn't come back? You must be a pessimist. I'm not," said Mr. Vishinsky.

What Mr. Vishinsky had to smile about was a mystery. The next crisis in world affairs might be just over the horizon. Time after time the Russians had threatened that they will not permit the western allies to create a new German army in the German west zone. They had already built up an army of their own in the German east zone, didn't want competition.

In Brussels in the week before Christmas the foreign ministers of the Atlantic Pact nations met to talk about plans for a German west zone army.

Assembly drops Palestine question

Last year the UN Assembly had decided to make Jerusalem an international city, not a part of either Israel or Jordan. The decision had meant nothing, because neither Israel nor Jordan would consent to it.

This year the Assembly passed over without debate a proposal from Belgium to create a new commission to study the Jerusalem question. Vote on the Belgian proposal was 30 in favor, 18 opposed—not a two-thirds majority necessary for adoption. At least for another year nothing would be done.

It might be better to do nothing than to do the wrong thing. To let things ride as they are would mean that in the long run the Jews and Arabs will decide as they please regarding Jerusalem's future.

Red star in San Diego

Over San Diego's civic center building the people in charge of Christmas season decorations had put big red stars. At least they appeared to be red to William H. Standley, retired admiral of the U.S. Navy, former ambassador to Russia.

"What a sight to see over the Civic Center," the former admiral exploded, "Russia's red star . . ." Spokesmen of the Chamber of Commerce said the stars were orange, not red. "They were painted orange with orange paint that came out of a can marked 'orange.' "

UN flag all right

No attention would be paid to a rumpus kicked up by organizations such as the DAR and Veterans of Foreign Wars on the question of flying the United Nations flag. That was decided by the New York City board of education by an 8 to 0 vote this month.

The UN flag may be displayed in public schools on "appropriate occasions," said the board. School Superintendent William Jansen said the schools should teach young people "how to be loyal citizens and also to be helpful members of the family of nations."

The eighth plague

Over Africa and in southwest Asia a dread plague was devouring the crops this month. Giant grasshopper-like locusts—like the destructive insects that descended on Egypt in the days of Moses—threatened millions of poverty-stricken people with famine.

Food and cotton crops were in danger

in Egypt, the Sudan, Libya, Ethiopia, and a dozen other countries in northern and eastern Africa and across Asia as far as India. Saudi Arabia seems to have been the breeding place of the invading hordes. Abnormal summer rains had favored their development. They grow so rapidly and travel so fast that they can cover millions of square miles in a few months.

Mobilized insect fighters in 1,000 specially built desert trucks, armed with poison bait, sprayers, insecticide, were moving through the breeding grounds. Local governments and the British and French colonial governments have appropriated millions of dollars for the battle.

Squeeze play

Europeans in South Africa were not trying to conceal their anxiety at being outnumbered by the colored population. Latest move to keep non-Europeans out of politics was Premier Malan's decision to strike colored people off the voting lists. Tribal natives had been taken off in 1936. Now, civilized urban Indians and "coloureds" were to be denied the right to vote.

Disfranchising a majority of the population was a serious violation of the South African Constitution. Malan's Nationalist followers claimed the days of tolerance were over. The principle of white supremacy was more important than constitutional clauses, they declared. Government leaders weren't worried at the prospect of 9 million colored people uniting permanently against 2.5 million whites.

Police women

In Calcutta, Indian women lost no time in taking advantage of the equality between the sexes guaranteed by the new Constitution. They set out to prove they could do anything a man could—and better. Leaving their *saris* at home, members of the new women's branch of the police force dressed in slacks, jackets, forage caps.

They did everything from directing traffic to crime detection. It didn't take long for the people of Calcutta to be convinced that the feminine touch was appealing and effective.

Police women conducted safety drives, helped women and children across busy intersections, co-operated with women's organizations in resettling refugees from Pakistan. With their help, the police force hoped to build up a reputation not only for maintaining law and order but for friendly social service.

Defense of the canal

British and Egyptian foreign ministers met in early December to argue about who will control the Suez Canal? Egyptian clamor to get British troops out of the canal zone has become almost fanatical. British leaders claim that the Anglo-Egyptian Treaty of 1936 gave them the right to stay six years more—until 1956.

This 100-mile-long waterway linking eastern and western oceans was opened in 1869. Until it was constructed traders bound for eastern markets had to go thousands of extra miles around Africa's southern tip. Today it is important not only as a trade route but for strategical reasons. In another war the Canal would be the key to the defense of the whole Middle East.

The British are wondering whether Egyptians can be relied on to defend this vital area. Fence-straddling attitude of the Arab world to the West has increased their qualms. Egyptians won't agree to troops of both nations guarding the canal. They don't know what they will do in another war, but for the present insist the British must get out.

KEEPING UP THE COST OF POTATOES

THERE IS something immoral about destroying food when people starve or are hungry anywhere in the world. There appears to be something wrong about the government's price support program. It doesn't make total sense.

I am indebted to a long-standing friend, Congressman Lindley Beckworth of Texas, for guidance in a brief glimpse at the potato price control program of the Department of Agriculture.

The Bureau of Agricultural Economics estimates that the average American eats 105 pounds of potatoes each year. Under the government price support program 26,700,000 bushels of potatoes were destroyed up to Nov. 15 to keep prices up. That would provide all the potatoes needed to feed people in 18 states and the District of Columbia.

This potato destruction program this year is running about twice that of a year ago. The net cost per bushel is less than last year but the total is running far ahead of 1949. Recently the price jumped from 70 to 80 cents a bushel in contrast with last year's $1.40 per bushel. The cost to the taxpayers of this country last year was $83,798,000. This year's cost is estimated at $90,000,000.

Potato farmers

THE DEPARTMENT of Agriculture is responsible for the following figures. Potatoes were produced on about one and three-fourths million farms in 1948 and 1949. About 80 per cent of these farms grew one acre or less primarily for home use, about 15 per cent grew from 1 to 3 acres, and about 5 per cent grew over 3 acres.

The Congressman points out that there is too small a percentage of those who grow potatoes who are eligible for and who get this support money. Again, according to the Department of Agriculture there were about 32,000 farms fully eligible for price support in 1938 and 1949 or 40 per cent of the commercial potato farms.

The moral of the matter from an administrative point of view is tucked away in the following words of a letter from the Department of Agriculture to Mr. Beckworth, "It is believed that the majority of potato growers who planted less than one acre normally do not sell any potatoes. At present, there are probably 1,200,000 to 1,500,000 such growers."

Two conclusions

ONE IS THAT the big fellow gets the government support and not the little man. Think of only 32,000 qualifying out of a million and three-quarters total potato farmers. That means that Uncle Sam is helping only about 5 per cent or less of his children who grow potatoes.

There is a second conclusion. Only those who raise potatoes for sale can qualify for government subsidy. The Department believes that the majority of those who raise less than one acre do not normally sell any. These farmers must have mighty large families and many tenants. Even a half acre can produce a mighty big pile of "spuds."

—OSCAR F. BLACKWELDER

Potato price support may end soon

The price-support program for potatoes may end this month, or as soon as the current crop has been marketed. This will occur unless the 82nd Congress opening its first session in January decides to extend the legislation. There is much agitation at the Capitol to keep the price support law in effect. (Editor's note)

WHAT DO YOU DO WITH YOUR TIME?

By MERCIA BRENNE BACHMANN

Now we have a new year. Don't say, "I have no time." You have all the time God gives you

"ICH HABE KEINE ZEIT . . . I have no time." How strange to hear these words in what seemed to be a village where time stood still. We had traveled many miles over narrow winding roads to Rollshausen, an out-of-the-way Hessian town snuggled in a quiet, unmechanized valley where a car seemed out of place. The colorfully decorated houses with adjoining barns gave evidence of peasant prosperity.

We made our way to the tiny gray stone church perched on the highest hill. The old, unpainted door creaked as we entered and the entire congregation was aware of our presence. The children and I were ushered to a front seat. The men were sent to the narrow U-shaped balcony where their heads almost touched the ceiling.

A quick glance about me revealed that there were only women in the downstairs pews. Most of them were wearing their native Hessian garb which seemed very fitting in this ancient church, whose history dated back to the eleventh century.

The musty smell and many cobwebs suggested that a fresh coat of whitewash was in order. How many layers were there over these roughly hewn beams and stones? If each layer could speak, what stories could be told. The chorale we were singing was from the seventeenth century.

AS THE YOUNG PASTOR entered the pulpit, I relaxed and prepared myself for a restful half-hour in this quaint setting. My interest in Hessian costumes would have full sway. Just how do the women get their hair into such a sharp-pointed knot on the very top of their head? But not for long were my thoughts on such matters.

"Ich habe keine Zeit. I have no time," the pastor began. I smiled to myself. How often I had heard that phrase in Germany. I remembered that we had seen this pastor in a very different setting a few weeks before when we had visited an international work camp sponsored by the Gossner Mission and the World Council of Churches in an industrial area of

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Mrs. Bachmann and her family return home next month from Germany where her husband, Dr. E. Theodore Bachmann, has been a U.S. govt. representative to the German churches.

bombed-out Wiesbaden. There he and students from America, Europe, and Asia had been in rough clothes digging a basement for a new neighborhood house. He had come from a center of city activity and life to this sleepy village to say *"Du hast Zeit"*—"You have time. The time between birth and death is the time God has given to you. That is your time . . . What are you doing with it?"

IN SIMPLE, CLEAR GERMAN he reminded us of our Christian responsibility to all our fellow men, and that we must take time to meet the needs as they arise. It was the 10th Sunday after Trinity, the day when the Christian Church should remember its responsibility to the Jews.

"What happened to our Jews in Germany because we Christians did not exert our influence as we should?" he asked.

These words had meaning for me. A few days before we had been in Dachau and had seen some of the awful reminders of that era of persecution—the hangman's tree—the mass graves of thousands of unknown—all so horrible that I found myself revolting against a people that could allow such inhumanity to man. We had discussed this very thing on the way to the village with our Norwegian guest who had seen his countrymen oppressed by the Nazi occupation.

"Du hast Zeit." "You have time. What are you doing with it?" The ringing words brought me out of my reflective mood to the present situation.

The pastor was now introducing two young men from the student work camp —one from Indonesia and the other from America. Both spoke briefly in broken German that may have been easier for an American than a German to understand.

THE INDONESIAN SPOKE about his country and his people, the struggle for freedom—the need for the Gospel of Jesus Christ. The American told briefly about his life in California before the war—how he, with thousands of other American-born citizens of Japanese descent, lived quietly and peacefully until war hysteria sent them into camps. Inwardly I blushed with shame as he continued to tell this German congregation of his life in an American detention camp, of his longing for freedom, of his disappointment in the church.

Then one day a Christian college near Chicago, he said, sent for him to come and make a new beginning. There on the campus he heard the Gospel and for the first time experienced real Christian love. At the war's end he gave himself freely to God in holy baptism. Out of his bondage had come a new freedom—a freedom which compelled him to give himself completely in Christ's service that others might live in peace.

The pastor was again speaking. "We now want to sing an American Negro spiritual for you." The three young men stood and softly sang, *"We are climbing Jacob's ladder, soldiers of the cross."* From American slaves had come these moving words that were now being sung by three victims of the past war. *"Sinner do you love my Jesus . . . If you love him why not serve him . . . soldiers of the cross."*

THERE WAS a silent moment and then as if by sudden inspiration the old organ player stood up and began singing a hymn. The congregation joined him. During the last stanza one of the peasant women who wore her "top kot" with dignity, stepped to the middle aisle of the tiny church and unceremoniously grabbed the rope that hung from the ceiling in front of the pulpit. A thin, clear bell rang three times. The Lord's Prayer was prayed and the benediction given. The

service was over. As the congregation quietly filed out, the members dropped their customary five and ten *pfennig* pieces into the offering plate for missions.

Outside in the church yard waited another group of people conspicuously different in their American donated clothes. These, we were told, were Catholic refugees from Silesia who found shelter in the village homes and who shared the village church.

As WE STOOD in the old unkempt church yard where Christians from centuries had been buried, I reflected on the situation. How strange that a kind invitation of a neighbor's housemaid to visit her village home should bring us into such an international situation. Certainly the war had played "upset the fruit basket" with the nations. Here in this isolated Hessian village on a quiet Sunday afternoon without prearrangements we gathered together with Christians from six different nations. The 150 villagers were matched by another 150 refugees made homeless by the war.

For me it had been a moving experience. The pastor's opening words "*Ich habe keine Zeit*," pierced me. How many times I have used a similar statement—less German, more American. "I'm too busy now."

Since the visit to the Hessian village in August, time has a new perspective. The cold war has given me a new appreciation of the *time* God gives us. When one lives on top of a powder keg, so to speak, one must constantly face a personal readiness for the last hour of life or freedom. Last spring there were anxious days before the great youth rally in Berlin. We were ready. Spring came and went. We relaxed. Then there was anxiety during August. It, too, has passed. September—October—November. For the last six months we seem to have lived on "borrowed time."

NOW WE HAVE the new year! The events of this year are entirely hid from our eyes. Men may predict, prepare, and perhaps pray, but only God knows the future.

This 1951 brings with it a new sense of urgency. Every day we have is one more day to put our house in order. What are we doing with our time?

As long as there are people who are homeless, imprisoned, hungry, fearful, bitter, Godless, there is *work* to be done. Confusion, injustice and indifference are the breeding places for the enemies of the Christian Church. Every day we have is one more day of God's grace.

What a joy to be free men and women. What a privilege to be workers together with Him. I have no time but God's time.

THE FUTURE of Protestantism is not a matter of more theology or less theology, more liturgy or less liturgy, more organization or less organization. It is quite simply and clearly a matter of witnessing to the gospel that God was in Christ for man's redemption. If this becomes the cornerstone of future Protestantism, then theology, liturgy, organization, and all the rest can play their part—but without this nothing else will really matter.

—HUGH THOMPSON KERR in *Positive Protestantism* (Westminster)

The Church Won't be Destroyed

By W. A. VISSER 'T HOOFT

Attack against the church is more powerful now than at any other time in 16 centuries. But attack makes the church stronger

As WE CONSIDER the present situation of the church in the world of nations, our temptation is to concentrate our attention on the dramatic developments in the political realm rather than on the less sensational events in the life of the church. But we must resist that temptation. Now if ever we must keep our sense of Christian perspective.

And that means that we remain sensitive to that specific history within and behind general history, which is the history of God's dealings with His people. In fact, we shall never understand the deeper meaning of this historical hour—nor grasp the significance of the signs of the times—unless we seek to hear what the Spirit is saying to the churches in and through the convulsions of our time.

We ask therefore: What are the decisive events and developments in the life of the church in our day? What are the greatest things which God does in and for His church in our time?

THE CHURCH learns again to fight. The first of these crucial facts is surely that the church learns again to fight.

From the days of Constantine the Great until our own days the normal situation of the church has been that it lived in relatively peaceful relations with the world. Sometimes the church and the world embraced each other as in the Middle Ages. Sometimes the world ignored the church as in modern secularism. But there are few examples on record in that whole long period of a systematic attempt to destroy the Christian Church.

During many centuries the church has had a relatively tranquil and protected life. And the biblical view of a church which must expect open hostility or even persecution from the world surrounding it seemed often distant and unreal.

But in our day this situation has changed radically. The rise of police states that demand complete and exclusive loyalty of whole nations brings the church once again in open conflict with the world. From the zonal demarcation line in Germany to the Pacific Ocean, the church confronts a powerful ideology which considers that religion is an obstacle on the road to happiness and that the struggle against religion is an imperative duty for those who would liberate man.

At the same time in large areas where the Christian Church was indirectly protected by the existence of at least nominally Christian colonial governments, it is now up against majority-religions with a strong and new self-consciousness which consider Christianity as a foreign and dangerous intruder in their national cultures.

THIS PUTS THE CHURCH in a new situation which is at the same time a very old situation. The church must learn to

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fight again. It must remember its origins. It must learn to live wholly and exclusively upon its own inner strength. It must again meet the great test and demonstrate that its Lord has once for all overcome the world.

Pascal said: "Wonderful situation, when the church depends upon God alone." The fighting church discovers that God's word is really not bound. At first sight it seems ridiculous to speak of the *freedom* of the fighting churches. Are they not surrounded by obstacles and bound by insuperable chains? Still it is a fact that these churches discover a deeper freedom, a freedom which no one can take away from them.

It is a paradoxical fact that it is in these fighting churches where so much suffering takes place that we find a Christian joy and a Christian hope such as we meet too rarely in other churches. But for those who know their Bible that paradox is familiar. It is the joy of those who find God faithful in the hour of need.

It is the hope of those who see God's history going on in spite of all "the raging of the heathen." In one of the last persecutions in the early Christian era, Cyprian—who died later as a martyr—wrote: "Let us stand upright amidst the ruins of men's world and not lie down with those who have no hope left." That is once again experienced in the church of Christ today.

THE WHOLE CHURCH of Christ should share in that joyful knowledge. We should not get obsessed with all that we hear about political compromises made by church leaders. These are indeed serious matters, but they do not reflect the true and deep life of the church. The real story of the churches under pressure is the story of new life, of true revival, of evangelism and growth in spite of

SECRETARIES
Dr. Visser 't Hooft of World Council and Dr. Samuel Cavert of National Council

totalitarian attempt to eradicate Christianity.

The real story is that instead of slowly dying out, the church demonstrates once again that its history is a history of resurrections. For this is the unanimous judgment of friend and foe.

This is what fills Christians with joy and Marxists with indignant surprise. Where the church consents to fight the great spiritual battle—its strength is renewed. This is a great fact in our time which should bring us deep and powerful encouragement

THE CHURCH is the guardian of the human values. The second important fact about the church in our time is that it becomes increasingly the chief guardian of the human values. Until quite recently, it was the general and monstrous assumption, expressed in thousands of books, plays, and poems, that the church

was the enemy of the typically human values. The abundant life—as they repeated in unison—could only be lived outside the church. For the church did not allow that uncontrolled and unrestrained self-expression which seemed the greatest good of human existence.

Why is it that we find in so many places and among the very best of our modern spokesmen a new awareness that self-expression may not lead to true abundance of life and that after all the church may be right in its claim that only those who lose their life for the sake of God will find it? The answer is given in that moving book made up of pieces of paper which Dietrich Bonhoeffer scribbled during the years of war when he was sought by the Gestapo. Bonhoeffer, who paid for his convictions by his death, wrote in those dark days: "It is not that the church looks for the protection of and the alliance with those (human) values. It is those values which *having become homeless*, seek refuge within the Christian realm and in the shadow of the Christian Church."

Yes—the great human values—truth, freedom, justice, the dignity of man—these values which so many humanists and secularists sought to defend apart from the church—have suddenly proved to be homeless and rootless. They cannot live by themselves.

They are swept away when the storm comes—unless they are strongly anchored in a faith which can stand any storm, a faith which knows of eternal, divine, and therefore unshakable standards.

IT IS A REMARKABLE phenomenon of our time that the most far-sighted and profound interpreters of our predicament have nearly all come to the conclusion that only a new rooting of the most precious elements of our heritage in the Christian soil—in which they grew originally—can save our civilization. Is it not significant that it is the Orthodox priest in Giorgiu's *Twenty-fifth Hour*, the Roman priest in Graham Green's *The Power and the Glory*, and the Protestant pastor in Paton's *Cry the Beloved Country* who are the advocates of man against the inhuman and anti-human powers of our time?

Similarly in Asia, where our Western democracy is tried out without acceptance of the faith out of which the basic democratic convictions have grown, there is an increasing questioning whether Hinduism, Buddhism or Mohammedanism can really provide the framework for a society of free and responsible persons. The Christian Church has in that situation an unparalleled opportunity for a relevant Christian witness.

BUT IT IS ESPECIALLY in the totalitarian situation that the church's role as guardian of the human values stands out in clear outline. Where man is seen merely as a member of a collectivist society, there the church comes in the unique position of being the one and only advocate and defender of man as a *person*.

When I asked leaders of Christian youth movements in eastern Germany how they explained the fact that in spite of all the ideological pressure they reached as many young people as ever before, their answer was: "The boys and girls say that it is only in the church that they are treated as human beings." In other words—even if the field of action of the church is narrowed down by all sorts of obstacles—its basic witness remains, and that witness cannot fail to have its long-range effect.

When the Roman empire fell, it was the church that built the bridge between the old civilization and the new. May it

not be that once again the church is called to carry that great responsibility?

THE CHURCH rediscovers its initial unity. The third great fact about the church in our time is that it rediscovers its essential unity. Let us not think that the ecumenical movement is merely a religious replica of the political movements toward unity which have grown up in the last decades. If it were, it would have collapsed during the last world war and it would not be able to maintain its cohesion in the present deeply divided state of the world.

No, the deepest motive of the ecumenical movement is that fundamentally biblical motive that there is only one body of Christ and that those who call themselves by his name dare not rest until they have demonstrated that oneness. Nothing less is involved than the glory of God. Our Lord says that He has given to His disciples the glory which the Father gave Him, so that they may be one. And the purpose of this oneness is no less than "that the world may believe."

What does this ecumenical movement mean for the churches? It means that they learn again to share the gifts which they have received from God.

St. Paul tells us that each receives his spiritual gifts for the common good. But we have imprisoned our gifts within our denominational or national frontiers.

The ecumenical movement is the attempt to restore the true economy of God's plan. Its function is to tear down the tariff walls which keep the riches of one church from enriching the other churches. Its purpose is to build up the body in which all serve one another and in which no member can ever say to other members: "I have no need of thee."

WE ARE ONLY BEGINNING to recapture that essential truth about the Church of Christ. We are still far too proud and too preoccupied with our ecclesiastical institutions to avail ourselves fully of the great gift which God offers to us through His wonderful and sacred mystery: The Church Universal and the communion of saints. But we begin to see what it might mean if all our denominations, all our parishes would accept joyfully to live as conscious and grateful members of the world-wide body.

We begin to realize what would happen if the churches, which still live in outward freedom, would learn the secret of the deeper freedom from the churches under great pressure. We become aware of the gifts which the youngest churches have to give: that truly apostolic sense that the church exists to evangelize, that a church which is not a missionary church is no church at all. And we begin to see that the oldest churches help us to understand better that ours is a historical religion based on the great facts and events of the divine revelation.

We know already how much the poorer and the richer churches need each other —how both have to give and to receive in the process of interchurch aid. And so this new ecumenical fact slowly but surely penetrates the life of our churches.

DARE WE BELIEVE that these facts are really important enough to figure in the world's history alongside the dramatic developments in the realm of politics? We must not only dare to believe that they are as important as the things we read about in the newspapers. We must believe that they represent the essential, the truly significant history of our time.

Let us turn our eyes to that deeper history. As the shadows darken, it becomes easier to see the light of God's action in this world. Let us be grateful that we have received the faith which opens our eyes to that light.

The Church Must Be Quarantined!

By J. IGOR BELLA

In Iron Curtain countries the Communist strategy is to let the church exist, but to cut it off from public life

THE STAGE is well set. Everything seems so "beautiful." I mean the church scene in the countries under the Soviet influence. The text of the play is well written, using such idealistic language. The Soviet Republic and the Soviet-controlled states all GUARANTEE religious freedom.

When a tourist, who had no opportunity to inform himself previously, enters into Soviet satellite states and sees the religious situation, he is very pleasantly surprised. He might have heard of the persecution of religion, about the imprisonment of pastors, priests and bishops, about the interference of the Soviet governments with religious worship. To his great surprise he sees that the churches are open, that people are flocking to church, that the pastors are preaching.

In fact, more people are coming to divine services than in the West. If he opens a religious periodical or newspaper published in these countries he will at once note what a tremendous religious activity is going on. Bible courses are organized. There are prayer weeks, evangelization conferences for pastors and laymen, excursions to communities that are important in the religious life of the country.

There are well-attended Sunday schools. The religious instruction is still going on in public schools and the pastors have the right to enter state institutions and teach religion. The tourist might exclaim, "This is an ideal situation. This is indeed religious freedom and there is no oppression of the church."

The stage is indeed well set. Recently I met a man who traveled behind the Iron Curtain. He was enthusiastic about religious conditions, about the depth of religious life and the benevolences of the government towards religion. Have we a right therefore to speak of religious oppression behind the Iron Curtain?

IT IS OUR DUTY to point out that not everything that glitters is gold. In spite of appearances there exists a terrible interference with general religious freedom behind the Iron Curtain.

We must thank God that there is a church beyond the Iron Curtain, a living Church. Religious awakening, rich church life, however, is not due to the benevolent attitude of the Communist regimes toward the church. The Communists of course never fail to point out: "Do we oppress the church? Look at the life of the church under our benevolent rule." Many inexperienced visitors in eastern Europe believe this. No, the rich church life in Eastern Europe is not due to the benevolent Communist rule.

Religious awakening began before the Communist regime. Eastern Europe since 1938 went through trying and tragic experiences. The Nazi regime, and especially the war and the occupation by the Soviet army, taught men and women to look for imperishable values of religion.

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When the Communists took over, the churches were already awakened.

THEN CAME the Communist dictatorship. People who lived under both the Nazi and the Communist regimes say that the Nazi regime was a Sunday school picnic in comparison with the Communist rule. Communism with its atheism, materialism, and ruthless power made the churches turn even more to spiritual life. Thus the flourishing of religious life, the high attendance at services, the retreats, evangelizations, are caused not by the benevolence, but by the oppression of the Christian Church by the Communist state.

At present the Communist regimes seldom attack the church directly. They learned their lesson in Russia where frontal attack did not succeed. Theirs is a long-range plan. They cannot destroy the church now—so they guarantee religious freedom as a matter of expediency. At the same time they follow a definite policy of destroying the church gradually.

We can't eliminate the church, think the Communists. Let us therefore isolate it. In public life the church has no place. The church should not mix in politics, by which the Communists really mean that the church should not mix into community life. Hence sermons are kept under control lest they mention anything which might influence life and drive it out of the channels of Marxism. The churches are open, the pastors are preaching, but the whole thing is controlled.

The church press is under a 100 per cent censorship. Every article, every line, is first read by the censor. Only if he gives his O.K. can it be published. Articles are rejected, cut, even rewritten, so that sometimes they say the opposite of what the author intended. The authorities also force the church papers to publish certain prepared material praising the regime. (Some papers were eliminated, so that censorship has an easier task.)

What does one hear in the churches? Emphasis on individual piety, morality, so that one may be better able to help the socialist rebuilding of society.

INDIVIDUAL PIETY is of great value. The church—being driven out of public life—takes refuge in this. Hence evangelization, personal salvation are emphasized. This is the only activity free to the church. In many cases it is an escape from the realities of life. But if the religion of the individual cannot influence his life as a whole—where will it come to in the long run?

Yet there is a greater danger than isolation. The danger is that the regimes are endeavoring to get the church to support communism actively. The church's only reason for existence is to support the communist program. Bishops, pastors, and laymen accepting this thesis are maneuvered into the leadership of the church. Leaders unwilling to do this are imprisoned, deposed, pensioned off.

Men who have very little education themselves become professors of theology, because they are willing to use the church to support communism. The leadership of the church is carefully weeded of non-co-operative elements, or if this cannot be done it is effectively controlled by "stooge" secretaries.

Opportunist pastors organize conferences discussing the question: "How can the church help the Communist effort of rebuilding the society?" Resolutions praising communism and condemning western war mongers are brought forth.

Communism has a long-range plan to eliminate Christianity. Its main hope is in the youth. All parochial schools were nationalized. Education is carefully supervised. Religious instruction is going on

in schools, but the religious instructor cannot say anything against Marxist philosophy. There are spies in schoolrooms, as there are spies in churches.

The religious textbooks are carefully censored. The 7th, 9th, 10th commandments for example must be interpreted from the Communist point of view of property. Re-education courses are held in all schools, also among adults. Everybody has to take these courses.

Many people are influenced by these courses and become anti-Christian. "When the old and middle-aged exposed to western culture die—there will be no Christian Church left. Just give us time," say the Communists. Sometimes the best members of Christian young people's societies become fanatical Communists.

WE MUST ALSO distinguish between the attitude of the Communist state and the Communist party toward religion. The Communist state grants religious freedom. The party considers religion as poison.

It is not necessary to quote Lenin and Stalin on religion. At the party meetings, it is emphasized that religion is wrong and doesn't befit a party member. In the party purges one can be expelled because one attends church. Some of the questions in these purges deal with religion: "Do you believe in God? Do you attend church services?" If the party member answers yes, then the committee exclaims, "A good party member cannot go to church."

At party meetings the influence is anti-religious. Here is a "fictitious" example. To a road-building brigade, the management on a Saturday night announced: "Busses will be available tomorrow morning for those who wish to go to church to the nearest town."

The busses were ready the next morning, yet not one person showed up to go to church. Why? The party had a meeting the night before and told the young men and women: "Don't you dare to go to church, or else . . ."

PARTY PUBLICATIONS attack religion, and the church cannot answer openly and attack the party, Marxism, and materialism. Quoting from the paper, *The New Reality*, September 1950: "The changed conditions of life in the land of victorious socialism are affecting the dying religion. With the victory of socialism and liquidation of exploiting classes in our socialistic society, the ground which gives birth to faith in gods and devils disappeared. The strengthening of the planned social economy and the growth of the welfare of the working people, the removal of the economic crises and employment—all this destroys the uncertainty and fear of the Soviet man and therefore it liquidates the causes on which mysticism grows.

"The Communist does not doubt that in Communist societies religion will completely die out because the causes which created religious conceptions and faith will disappear forever." (Quote from "New Reality," *Cirkeme Listy*, Oct. 28.)

The church is not permitted to answer such statements. If anybody dared to say that religion will never disappear in spite of Communist renewal of society and Communist pressure, he would be sent to a concentration camp.

Yet religious freedom is guaranteed. What freedom? The freedom of slow death. This is the Communist hope for Christianity. Christians in the East and West know otherwise. They have the great certainty expressed in Luther's hymn:

Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.

TAKE LESSONS IN PRAYER

By RAYMOND T. STAMM

In ten brief chapters Dr. Stamm is going to describe the results in our daily life when we pray the Lord's Prayer thoughtfully and with understanding. This is the first of these ten lessons

AN EFFICIENCY EXPERT timing the Common Service with a stop watch would find that the Lord's Prayer can be said in 40 seconds. Because we know this prayer by heart, our minds are likely to keep on thinking about something else while our lips move in unison with the congregation. To fix our wandering thoughts we need to plant its petitions in our hearts, so that they may grow there and bear fruit in our daily living.

When we pray the Lord's Prayer in our daily living we hallow God's Name, live in his kingdom, and do his will. We earn our bread, forgive our debtors, and resist temptation. In being delivered from evil we work with God to prevent evil.

And when we have done all these things we humbly confess, "For Thine is the kingdom, and the power, and the glory." These are the daily consequences of praying the Lord's Prayer, but only by the grace of the God whom Christ has taught us to call "Our Father."

THE FIRST CONSEQUENCE of praying the Lord's Prayer is this daily assurance by faith that we are God's children now. "Father," as Jesus reveals him, is our best and greatest name for God. Jesus makes the intimacy of the family the primary medium of God's self-revelation.

"Father" is more personal than "Creator," more approachable than "King," more loving than "Judge." Matthew's "who art in heaven" turns our thoughts to the *moreness* of God and to his infinite difference from men. Luke's "Father" gives us a sense of the nearness of God and of his likeness to the human children whom he has created in his own image.

To understand what Jesus meant, we must keep both forms of the address in mind. Being Lord in heaven does not make God any less our Father on earth. Among the Hebrews the father was also the lord of his family, whose members owed him love, honor, and obedience.

Being taught by Jesus to say "Our Father," we can never worship "Nature," "Life Force," "Fate," 'Destiny," or any other idol of abstraction. Our Lord is one who loves, and love is a mutual relationship between persons. As our Father in heaven, God is responsible for the eternal well-being of all his children.

He values their love in return for his love so highly that he gives himself in his only begotten Son to bring them home from the far country of sin and to reconcile them to live as members of his family ought to live. He does not wait for us to become perfect before he accepts us as his sons. He does not leave us as spiritual orphans struggling vainly to save ourselves. But through his Holy Spirit he

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makes us his co-workers to establish his kingdom on earth.

Although we are not perfect as our Father in heaven is perfect, we are God's children. Right now as heirs of God and joint heirs with Christ we have the first installment of our everlasting inheritance of his love and grace. We need not wait through an indefinite delay until the second coming of Christ and final judgment to begin eternal life as children of God. We pray to him as "our Father" now.

WE LOVE GOD because he has first loved us. This fellowship of love with him as Father rests on a faith that exercises itself also as a fellowship with him as Lord. There is no room for the flippant and presumptuous intimacy of the cultists who talk of getting into tune with the Infinite and think of prayer as the throwing of a switch to tap the powerhouse of heaven.

The man who prays within himself saying, "I am," is a bigger fool than the self-idolater who says there is no God. Man is not God, and God's power is not at man's disposal. Christian prayer is the humble conversation of a child with the heavenly Father on whom he depends for every breath he takes and for every thought he thinks.

Christ, through whom we say "Our Father," always prayed, "Thy will be done." That makes Christian prayer essentially different from the prayer of the magician, who tries to manipulate God's power in order to get things, win friends, and influence people. The magician wants to force God to do his bidding. For Jesus, the thought that God is our Father always meant doing God's will and loving him with all one's heart, mind, soul, and strength, and one's neighbor as oneself.

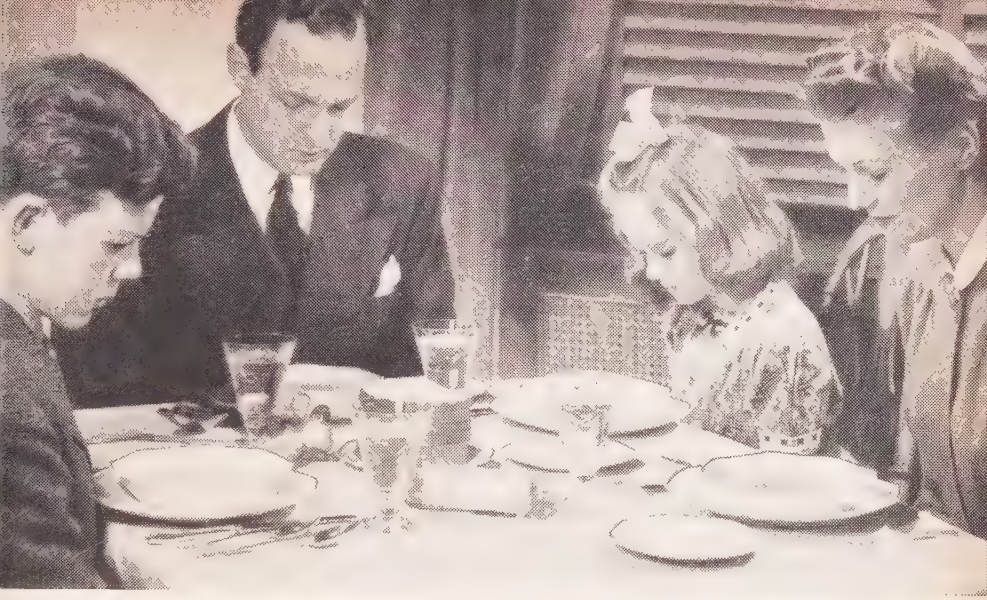
BUT HOW, in this world of sin and frustration, cross-bearing and death, could Jesus be so sure that God is our loving Father and that we are his children now? When we turn to the Scriptures for an answer to this question we find that with him, as with us, it was a matter of faith, hope, and love. Although Jesus was the only begotten Son of God, he had to learn obedience in the hard way, by faith. Luke shows us how his obedience to his parents on earth was bound up with his growing knowledge of his Father in heaven. The fact that he made "Father" his characteristic name for God tells us much about Joseph and about the parent-child relationship as a source of his knowledge of God.

Jesus' trust in God as Father was not a fine sentiment that came without effort just because he was the Son of God. His faith was made rugged by relentless testing in the hard economic, political, and religious situation of his people.

Life in Palestine was no more a bed of roses than is life in our twentieth-century perpetual world war. He saw that God clothed the flowers with a glory that never was Solomon's, but also that when the rains ceased the sun dried them up for fuel to bake bread with. He had faith that no sparrow fell to the ground without God's notice, but he believed this in spite of the fact that men went hunting and sold sparrows at two for a cent in the village market.

He was sure that with God all things were possible, but in the dark mystery of Gethsemane duty required him to pray, "Thy will be done." And on his way to Calvary the irony of the contrast between the green of the springtime and the word of the Cross seared his soul.

Yet Jesus with his dying breath said "Father." To respond to God's love by praying this prayer, we need to share Jesus' twofold experience of God—this



PRAYER IS CONVERSATION WITH GOD

fellowship of love with him as Father and of will with him as Lord.

If we forget his Lordship, we are likely to commit the idolatry that makes God in the image of man. If we overstress his sovereignty and otherness at the expense of his kinship and nearness, we fall into the inverted idolatry that makes God *altogether* different from ourselves and banishes him to the far reaches of heaven, where he cannot be touched with the feeling of our infirmities.

PRAYING THE LORD'S PRAYER as Jesus prayed it requires inclusive thinking. It is a prayer of expanding horizons covering all existence, past, present, and future, and all our needs, physical and spiritual. The "our" embraces the "I" of the individual and the corporate "we" of the church. And the "Father" is the Father of all mankind.

"Our Father" brings those who pray near to God and to each other as sons of God and debtors to all the rest of the human family, to bring them home from the far country to the God who is revealed in Christ Jesus. Thus the Spirit teaches us to pray, the primary consequence is that we are God's children now.

DEAR FATHER, if we are too busy to pray, we are far busier than what we have a right to be. Speak to us and make us listen to Thy broadcasting station that never goes off the air.

—From *Prayer* by PETER MARSHALL

People with Sick Minds Need Friends

By THEODORE SIMONSON

There is much that church people can do to befriend and assist those suffering from mental illness. Some of the state hospitals are a forgotten mission field

A WELL-INFORMED WRITER estimated that every 60 seconds someone in this country suffers a mental breakdown. Every two minutes a man, woman, or child enters a mental hospital for treatment, observation, or care. Each year there is an increase over the previous year in the number of admissions. Nervous and mental disease continues to account for more than half of the patients occupying hospital beds.

There is no denying it. Mental illness is a steadily growing menace in our culture. Furthermore, within the mental hospitals themselves, conditions are bad. Several years ago a campaign was begun for improvement. People became aroused. But soon most of them lost their enthusiasm for betterment in the care of mental cases. The facts are clear. The fight against mental illness and to improve our mental hospitals is going to take a long time.

Where can we hope to make a beginning in a healthy public attitude toward mental illness? I believe that the church and the Sunday schools can pioneer.

Prejudice and misinformation are the first two obstacles in any program of aid. It must be realized that there are almost as many kinds of mental illness as there are kinds of physical illness. Troubles of the body are called appendicitis, cancer, polio, tonsillitis. Some cases are serious. Some are not.

Troubles of the mind are called manic-depression, involutional melancholia, schizophrenia, alcoholism. Some of these, too, are serious. Others call for only a few weeks' treatment, a short rest and relaxation before returning home.

The average person feels that there is little he can do for the mentally ill, that he is not equipped to realize what is happening to them. This generalization would interpret mental illness too narrowly. Our giant state hospitals open their doors to court-committed juvenile delinquents, alcoholics, drug-addicts, old people, and those who suffer from a "nervous breakdown." Hundreds of thousands of these people are fully aware of their surroundings and feel deeply and personally the stigma society has placed upon them.

As a psychiatric social worker it has been my privilege to meet and number among my friends many of these people committed to mental hospitals. One patient had this to say:

"If only people knew what a hospital of this type is like! I wish people outside could know how many of us are periodically O.K. in the process of getting well." Actually, only a small percentage of patients will not respond to friendly interest of those who come to visit them.

Another popular prejudice is that all mental hospitals are horrible places equipped with dungeons and chains, that every patient is a potential killer. For the most part our large state institutions are quiet, depressing places where the patients sit in endless rows, smoking, talking, or

To Visit the Afflicted

saying nothing. A small proportion are locked in private rooms for their own protection.

But because of their material and spiritual desolation, our state hospitals have become a neglected mission field for the churches of America. Naturally, to meet the problem completely, new skills will be demanded of the ministry, new courses in our seminaries, a new stress on social service techniques and medical counseling. But in the meantime there is a vital need for understanding and love, a need for less prejudice and more service—all things within our power to give.

Visitation. If there is a state hospital near your church, there is no reason why it cannot be visited. Probably there are patients who have waited all too long for visitors. If conditions seem bad (and they probably will), return home and write a letter to your representative in the state legislature. Ask your friends to do the same. It is our democratic as well as our Christian responsibility.

Recreation. Older members of the church school can join recreational units operated by the Red Cross and similar agencies. Such units are usually volunteer staffed and bring games, music and entertainment right into the wards. (Believe me when I say that the Red Cross visits to the hospital at which I worked were events much looked forward to!)

Clubs. Occupational therapy clubs can be formed without costly preparation. Class members can expand their own hobbies and bring them to the hospital. Knitting, crocheting, paper-work, and card-making are a few suggestions for the women. Wood-working, painting, and soap-carving are suggestions for men.

Transportation. Mental hospitals are usually located in out-of-the-way places. Thus, besides fear and superstition, another reason why so few visitors come to the institutions is the difficulty of transportation. Aged relatives and people of limited circumstances often have no way to get to the hospital and to return home the same day. A Sunday school can help with making travel arrangements for those who wish to visit.

Discussion. Knowledge about mental illness can do a great deal in erasing fear. Classes can study current literature on mental health. Discussion groups can talk over the possibilities for church service. The older classes can ask doctors in to speak in their meetings. Questions asked of a professionally qualified person can be very helpful.

Films. The newly created Mental Health Film Board has prepared a series of 16 mm films on mental health problems for general circulation. Arrangements for presentation in your church can be made by writing Film Department, *The Saturday Review*, 25 West 45th St., New York 19, N. Y.

Correspondence. People who have entered a mental hospital have a sensation

of being "cut off" from the rest of life and it is a terrible feeling. A Christmas card or a regular friendly correspondence with these people will be treasured more than gold. Classes can keep a record of these people and make it a practice to remember them.

CONTRIBUTIONS. Since almost all state mental hospitals are places removed geographically from the rest of life, games, books, magazines, Bibles, and radios are desperately needed. Young people can collect these things from their own homes, bundle them up, and mail them to the hospitals.

At Springfield State Mental Hospital in Maryland two television sets have been donated. There is a need, too, for moving picture projectors.

FRIENDSHIP. When a patient returns to your community, you can be certain that he feels like an outcast, that he needs love and friendship more than anything else. Many wait vainly for a knock on the door, a friendly word or a smile of acceptance. Sunday schools and churches can make a special point of including these people in their programs of welcome.

It is recorded three times in the Book of Matthew alone, that Jesus came upon the mentally ill. In each case he did not regard these people as "strange" or "different." He went to the heart of their illness and bade the devils to come out. Let's begin to look at mental illness as our Saviour did, as a disease no more strange than pneumonia, polio or cancer. And let's pioneer in a mission field closer than India!

The Old Lady Didn't Believe in Christmas

By MARION WATHEN FOX

A STORY ABOUT A WOMAN WHO LEARNED A LESSON

ONCE UPON A TIME there was a little old woman who lived all alone in a little white house. One night the neighbors came and painted her house black.

The little old woman was very angry. She shook her fist at the neighbors and said, "Why have you painted my house black?"

"Because you do not believe in Christmas. And because you do not believe in gifts," answered the neighbors.

"Certainly I do not believe in Christmas and in gifts," replied the old woman. "It's all nonsense. People had better save their money and attend to their work instead of all that foolishness of giving presents."

"Well, you are a dangerous woman," answered the neighbors. "We want our children and friends to keep away from your house. That's why we've painted your house black."

THAT NIGHT when all the neighbors had gone to bed the little old woman went out and tried to paint her house white again. But she was so mean that she mixed her white paint with so much water that it ran off the house nearly as fast as she put it on. So, the little old woman became discouraged and went to bed.

A little brown squirrel who had been visiting some friends in a distant wood was returning home that night and saw

the old woman trying to paint her house. Until the old woman went into her house the squirrel hid behind a tree, saying to itself,

"No you don't, little old woman! If your house is white again my family may come frisking around here sometime, and the children from the village. It certainly would never do for them to corrupt their morals and manners by associating with a person who does not believe in Christmas. We'll see to it that your house stays black."

So with his bushy tail he brushed off the bit of thin white paint that had stayed on the house. When the old woman came out next morning her house was as black as ever.

SHE TRIED PAINTING it again next night, still using the thin white paint. But the brown squirrel sent a fox who was a friend of his to swish off the paint with his big bushy tail. When the old woman came out the next morning the house was black again.

Now, this little old woman owned a wonderful rocking-chair. It could talk. At least, it could talk to the old woman. Every night when the old woman's work was done she would rock in her old chair and tell it her troubles.

"Dearie me! Dearie me!" she told the rocking-chair one night during the next summer. "Whatever will become of me this winter if my potatoes and turnips do not grow? Or my apples and pears? Something very strange is happening. The sun shines every place but on my garden and orchard. And not only that, but when it rains the rain falls on other gardens but somehow skips over mine. Did you ever hear of such a thing? What do you suppose is the cause of it? I cannot have vegetables or fruit without sun or rain."

"My dear, I think that is very easy to understand," answered the chair. "You do not believe in Christmas or in gifts—and sun and rain are both gifts from above. So likely they have heard up there that you do not 'believe' in these things, so they have decided to send you none."

"Stuff and nonsense!" angrily answered the old woman.

Autumn came and the old woman gathered in just a tiny box of vegetables from her garden, and just a small pail of apples and a dishpan full of pears. Never before had she such a small crop.

"I shall have to cook only one potato every second day and make a very tiny pie once a week if I am to make my potatoes and apples last out the winter," grumbled the old woman. "And I won't start doing even that until—say, Christmas Day."

But she got very hungry as she rocked in the old chair. One night she was telling this to the rocker and it creaked back.

"I believe you've forgotten to look at your calendar lately."

Up sprang the old woman in such a hurry that she left the old rocker wiggling to and fro and creaking.

"Ha—ha—ha! Ha—ha—ha!"

"Why I do declare if it isn't the twenty-fourth of December!" exclaimed the old woman. "And the very night of that foolish gift-giving. I don't believe in it at all. But I'm to start eating my potatoes and apples and pears tomorrow—that's all I care about."

"My dear! You do believe in gifts—you do!" creaked the old rocker. "You were mourning just now because you could not get along without the sun and the rain, and they are gifts. And you love the flowers and birds and they are all gifts. So now listen to this."

Then, to the old woman's surprise, the old rocking-chair began to tell—in the

very softest talking she had ever done—the story of the very first Christmas: of how the little Christ-child came as a present from heaven to earth, about the shepherds on the hillside, the song of the angels, the wise men on the camels, the baby in the manger.

When the story was done the tears were rolling down the old woman's cheeks.

"Oh, dearie me! Dearie me!" she moaned. "I've been a foolish, wicked woman. You are right—it is not nonsense at all, but beautiful sense. And—oh, yes, I do believe in Christmas—I do! I do! And I do believe in gifts!"

So, next morning when the old woman got out of bed, the sun was shining all over her garden, and over her orchard, and through the windows of her little black house. So she hurried to her pantry and brought out her flour and her spices and sugar, and some of her apples and pears. She started making star-shaped cookies, and tiny little apple pies, and tarts each with half a pear in the center.

When they were all cooked she went to almost every house in the village. She knocked on each door and called out, "Merry Christmas! Merry Christmas! I've brought you a Christmas gift! I've brought you a Christmas gift!" And to each home she gave a little pie, a tart, and two cookies. The neighbors were so surprised that they could scarcely believe their eyes and ears.

"Why, if it isn't the little old woman who lives in the black house!" they exclaimed. "Who doesn't believe in Christmas or in Christmas gifts! Whatever can have happened to her?"

Soon the good news spread all about the village—that at last the old woman believed in Christmas and in gifts.

That night the old woman told the rocking-chair that it had been the happiest day of her life. But she was so tired she went to sleep right in the old chair as it was softly creaking to her,

"Merry Christmas! Merry Christmas!"

And when she wakened in the morning she was still so happy that she opened the door to admire the lovely white snow, the sunshine, the sky, and all the beautiful outdoor gifts. As she turned to go in her door, something seemed to dazzle her eyes. She looked about in surprise. And then she saw:

The house had become white again.

Mistaken Identity

Four-year-old Billy was sitting at the breakfast table when I tuned in the morning devotions program on our local radio station.

"That's Jesus' brother," he announced as the voice of the minister came over the air waves.

I did not know that particular minister and I wondered if he had ever heard himself thus described.

In the eyes of a youngster, ministers are closely associated with Jesus, and such an idea of family relationship is not an unusual notion. The tiny tot just beginning Sunday school looks up to his pastor and sees a kinship with the heavenly Father.

The person who consistently demonstrates his love for youngsters is earning a little child's title of "Jesus' brother."

—Ernestine S. Daum

THE NEW DAY DAWNS

This week read Revelation 21:1—22:21

THESE LAST two chapters of Revelation set forth one of the most majestic scenes ever unfolded to the mind of man. Drawn by the Spirit into a lofty experience of ecstasy, John sees the Holy City, the New Jerusalem.

In striking contrast with the old order stands this new city of God. The old order, already described in all its ugliness, has passed away. Satan and his followers have gone to the place of torment. The righteous inherit the Kingdom and enjoy the riches of grace in God's new order of life and love.

FOR HIS PATTERNS with which to portray the New Jerusalem John draws upon many sources in Jewish tradition. Following the fall of the old Jerusalem in 587 B.C. there sprang up in Jewish thought a belief in a world renewal centering in Palestine and Jerusalem. Seers perpetuated this tradition, giving it new impetus after the fall of the city in A.D. 70. As the belief expanded, it assumed the pattern of a city let down from heaven for the Messiah's temporary rule on earth.

This belief, which gave inspiration and hope to devout Jews in dark days of exile and persecution, was a fitting design with which to portray the state of the martyrs in fellowship with God and Christ when judgment is past.

Like Paul, who declared that "the old things are passed away, behold they are become new," John sees everything renewed, "a new heaven and a new earth" (verse 1). This newness is not in the measure of time but in a qualitative sense, pure, perfect, undefiled. Even the raging sea, source of so much sorrow and loss, ceases to exist (verse 1).

As beautiful as a bride is this Holy City, which God sets up as his dwelling place among the redeemed. In this intimate fellowship of God with his people, such as Ezekiel envisioned in the climax of his prophecy (Ezekiel 48:35), all the blessings of the Gospel are bestowed. There is no more sorrow, pain, or death.

JOHN IS COMMANDED of God to record emphatic words of assurance. "I am the Alpha and the Omega . . ." These are the first and last letters of the Greek alphabet, and stand as the symbol of God in Christ as the beginning and end of all things (verse 6).

In keeping with the promises announced by the prophets and our Lord are the blessings to be bestowed on believers—refreshing draughts from the fountain of living waters, a heritage of life and grace, and sonship with the Father (6, 7). All the wicked, on the other hand, are consigned to the place of torment (verse 8).

It is one of the seven angels, probably the one who has shown John the contrasting sight of the scarlet woman, who transports him under the guidance of the Spirit to a lofty mountain peak from which he views the Holy City. So magnificent and majestic is the New Jerusalem that human language lacks expressions adequately to describe it.

Borrowing conventional patterns such as Ezekiel employed in envisioning the new temple (Ezekiel 48:30), the seer depicts a city foursquare, let down from

heaven from God, shining in the brightness of his glory. Protected by a high wall, it has 12 gates, each representing a tribe of Israel. Its wall has 12 foundations, one for each apostle. Thus it is built on "the foundations of the prophets and the apostles . . ." (Eph. 2:19-22).

WITH STREETS OF GOLD and in appearance as transparent as glass, the city surpasses in glory, beauty, and magnificence all the cities of men. Rome could not begin to compare with it in splendor.

Pagan temples adorned the great cities of Asia Minor, but in this Holy City there is no need for a temple. The very presence of the Lord God and the Lamb makes fellowship and worship personal, intimate, real, and complete. Nor does this Holy City require the light of sun or moon, for the Lamb is all the light. He is the light of the world.

At all times the gates of the Holy City shall stand open. Its time is always day, for there is no night. In protection of its purity and holiness no unclean thing may enter. Privileges of citizenship belong only to those whose names are on record in the Lamb's book of life.

In the interior of the Holy City the seer observes a sparkling fountain of living waters and fruitful trees whose leaves have healing properties (22:1-3). The old Jerusalem was always barren and lacking in adequate water supplies. So the prophets thought of the perfect city as having ample provisions of pure fresh water. John borrows his imagery here from Ezekiel 47:1-12.

WHEN GOD CREATED the world he provided in the midst of the Garden of Eden the tree of the knowledge of good and evil. In partaking of its forbidden fruit our first parents brought the curse of disobedience and sin upon the world (Genesis 3). In the New Jerusalem will stand the tree of life bearing a variety of fruits to bless its citizens the year around. And no curse shall there be found, for Christ has removed the curse by his death.

Bearing on their foreheads the seal of salvation and security, the redeemed shall see God face to face in the light of love and grace. There, in the sublime atmosphere of perfect love and light in God's holy presence, they shall reign with Christ as kings and priests forever.

Thus the glorious scene reaches its pinnacle in the exalted expressions of its perfection and beauty. In one grand deliverance John, guided by the Spirit, has drawn together all the golden threads of prophecy and has woven them into a rich fabric of immortal faith. Not only men facing martyrdom in Domitian's day, but believers in all succeeding ages have found comfort, strength, peace, and blessing in meditating on this revelation of the New Jerusalem, the city whose builder and maker is God.

AS IN THE BEGINNING of the book a prologue appears, so at its conclusion there stands an appropriate epilogue (6-21), made up of various utterances of the angel, the seer, and the Saviour. Reference is again made to the certainty of the prophecy and the theme of the book, which is "I come quickly" (verse 12).

A benediction is pronounced on everyone who guards and keeps the words of this prophecy, the genuineness of which John guarantees. The end is at hand. Saints and sinners are soon to receive their respective blessings and doom.

Christ himself confirms the message of his coming by a solemn word, stamping it with his own copyright. With the Spirit the church prays and yearns for his return: "Even so, come, Lord Jesus!" His benediction abides on all who believe in him as their Lord and Saviour.

Personal Problem Clinic

Unfit mother?

QUESTION: "You're not fit to be a mother —leaving the baby with strangers all week." That's the reproach my husband let loose on me when I came back from a short vacation. It was my only trip away from home in a year, and I had found a good place to leave Bobby. Why Jim should fly off the handle like that I can't understand, but I surely don't feel very good about it.

Time and again he gets all aroused about some little thing, and tells me off. Small matters look like mountains to him when he gets excited. These violent eruptions of temper can't go on forever.

REPLY: Jim leaves no room for doubt about what he means. But there's a great deal of emotion in his expression, and that fact takes some of the heat out of his fury. Unpleasant as it may be, you'll have to discount his words and manner some.

But his repeated outbursts represent a bad habit of violent speech, which he ought to curb. The violence suggests that considerable conflict preceded this explosion, and that you are not entirely blameless.

This conflict cannot be resolved by the passing of a wand. The two of you need to sit down in calmness and good will, and talk over your family ups and downs. Both of you must be fair and work hard in the direction of a more harmonious family life. All plans should be made jointly, and you'll be better off to take your vacations together. You'll have to do your best to be a good wife and mother. Your home must have first place in your interests and planning. Jim will have to learn to be reasonable, fair, and charitable in judging your actions. Together you can achieve a large measure of happiness—but you'll both have to work on it indefinitely.

No kiss

QUESTION: George and I are to be married in two months. We have been going together for over a year. But there is one thing that worries me. He is very shy, and in all this time he has never kissed me. He tells me about how much he cares for me, and I have given him plenty of opportunity and encouragement, but he seems to be afraid. I have hesitated to talk to anyone about this, but it disturbs me so much that I have to open up to someone. Doesn't he really mean what he says? Am I heading into trouble?

REPLY: A strange courtship indeed! And a cool engagement! It seems that your engagement and your marriage plans are premature. You had better mark time for a while before making definite arrangements. Hold off wedding plans until you can be more certain about his affection—and your own.

George's trouble may be pure timidity. If that is the case you should take the initiative in expressing affection, and find out what response he is ready to give. If it is something other than timidity, you had better think twice before taking further steps.

Does George have a puritanic background? Does he come from a group which disapproves kissing and other forms of expressing love? If so, you had better get down to brass tacks, talk things over candidly, and reach some mutual understanding.

A very small proportion of men have little or no feeling for the opposite sex. If he is of that type, you had better break off and begin looking elsewhere for a marriage partner.

It is high time for you to find out what the score is.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa. Letters will be edited to conceal identity of their authors.

Some People Are Serious About Their Religion

Enthusiasm. A chapter in the history of religion with special reference to the seventeenth and eighteenth centuries. By R. A. Knox. Oxford Press. 622 pages. $6.

This is a book with a flavor all its own. The author draws fine theological distinctions and offers unusual bits of historical information with easy familiarity. His assumption that the general facts are well known to the reader is flattering and somehow escapes being confusing.

Enthusiasm is the word used to describe religious movements in which "a clique, an *elite*, of Christian men and (more importantly) women . . . are trying to live a less worldly life than their neighbors; to be more attentive to the guidance (directly felt, they would tell you) of the Holy Spirit. . . .You see them draw apart from their co-religionists, a hive ready to swarm."

Another word for enthusiasm would be "ultra-supernaturalism." "For that is the real character of the enthusiast; he expects more evident results from the grace of God than we others. He sees what effects religion can have, does sometimes have, in transforming a man's whole life and outlook; these exceptional cases (so we are content to think them) are for him the average standard of religious achievement."

A convert from the Anglican Church to Roman Catholicism, Msgr. Knox discusses other groups with the understanding and sympathy born of 30 years' research. While he is the author of other books and of a translation of the New Testament, he says that this is "the Book which haunted his daydreams like a guilty romance." "All my historical figures," he tells us, "Wesley himself included, were to have been a kind of rogues' gallery, an awful warning against illuminism. But somehow, in the writing, my whole treatment of the subject became different; the more you got to know the men, the more human did they become, for better or worse; you were more concerned to find out why they thought as they did than to prove it wrong."

The greater part of the book discusses the Anabaptists, Quakers, Jansenists, Quietists, and Methodists. However, the author shows that the tendency may have begun in the congregation at Corinth and continued in such diverse forms as Montanism and Donatism. At the conclusion, he gives a chapter on "Some Aspects of Modern Revivalism"—where the Roman bias is reflected in the choice of subject matter—and a summing up of the "Philosophy of Enthusiasm."

The use of source material is so stimulating that the history lover will be eager to read many of the books in the bibliography. The clear and polished prose, the sly bits of humor, the scholarly insight and understanding of human nature will delight the person who enjoys a well-turned phrase.

While *Enthusiasm* is not a "must" for everyone, a certain number will read it with spine-tingling appreciation. One might say in the words of John Wesley, quoted by the author: "What a multitude of wrong opinions are embraced by all the members of the Church of Rome! Yet how highly favored have many of them been!"

MARGARET A. J. IRVIN

Haddonfield, N. J.

For Sunday School Teachers

Snowden-Douglass Sunday School Lessons. 1951. By Dr. Earl L. Douglass. Macmillan. 478 pages. $2.50.

This "practical exposition of the International Sunday School Lessons" is a leader in the field of teacher aids.

In concise language beamed at the average teacher and pupil, this commentary performs better than any other the task of helping the instructor put across the point of the lesson.

A *lesson plan* for each assigned scripture

passage, *explanations* of the points of each lesson are done in simple, almost basic, English. There are *questions* and *suggested topics* to promote class discussion, and the *hints to teachers* are invaluable in directing the teacher's thoughts as each lesson is prepared.

In addition, *book lists* are offered for the instructor who wishes additional guidance on points in the year's lessons. This year, for the first time, additional help is provided through a series of *reminders* (printed at the close of each lesson presentation) for suggested materials to be ordered for future lessons, of certain suggested projects to be gotten underway in advance of important lessons.

The commentary's strong point is simplicity. You don't need a dictionary or another commentary to make use of Snowden-Douglass. Pertinent illustrations (verbal only) are provided for each lesson, making the volume one of the best "assists" to the *Augsburg Teacher* that can be purchased.

R. S.

Peloubet's Select Notes. 1951. By Wilbur M. Smith. W. A. Wilde Company. 417 pages. $2.75.

For the instructor whose teaching style includes consecutive analysis of each verse of lesson scripture (exegetical), this commentary is one of the best. *The Plan of the Lesson* outlines suggested steps in lesson presentation. The section on *the teacher's library* provides scores of additional source materials, and the initial *The Teacher and His Class* supplies opening "wedges" with which to begin presentation.

Page lay-out throughout the commentary gives the teacher the benefit of the scriptural passages and accompanying commentary on the same page.

Pictorial illustrations in this volume have not improved on those of previous years. Line cuts are still largely out-of-date, although a small number of good four-color reproductions of well-known religious paintings precede each quarter's material.

The running comment by Dr. Smith is well done, although quotations sometimes include ecclesiastical cliches that have lost much of their original meaning. At the conclusion of each lesson, a "Truth for the class to carry away" is helpful as is the final list of questions which assist in promoting discussion on the points raised during the lesson period.

R. S.

Great Christian Thinking

Nicholas Berdyaev: Captive of Freedom. By Matthew Spinka. Westminster. 220 pages. $3.50.

For profundity of thinking and devotion to Christian truth Nicholas Berdyaev has few equals in the twentieth century. To attempt to interpret his thought and spirit is exceedingly difficult. His unusual literary activity extended over nearly half a century and dealt with most of the major issues of religion and its expression in individual and collective life.

Matthew Spinka, professor of church history at the Harford Seminary, has done an extremely able piece of work. It is stimulating writing yet sound scholarship, eloquently appreciative yet discerningly critical. The author has, in short, two years after Berdyaev's death, given us a brilliant analysis of the world Berdyaev revolted against and of the faith by which this lay-theologian lived.

He grew up in Russia and knew from experience as well as study what Marxist Communism believes and practices. This dialectical materialism Berdyaev, like Lassky and others, courageously rejected, naming it a false religious philosophy.

His own Christian convictions center in the concept of freedom and of the supreme value of human personality. This concept in turn rests solidly on Berdyaev's ever-fresh interpretation of the basic faith in God's redemption of all life through Jesus. To understand how striking and powerful his exposition of Christian theology really is, one must turn either to Berdyaev's own works, or next best, to Spinka's excellent book. One does well to read, ponder, and inwardly digest its fruitful passages.

New York City CHARLES W. KEGLEY

PEOPLE

It's Still "GER:jh"

Since late summer of 1945, letters leaving the desk of the editor of THE LUTHERAN have carried the secretarial "GER:jh" in the lower left-hand corner.

Recipients of such notes have readily understood the GER (for Editor G. Elson Ruff); only a few knew the identity of the "jh" (for Secretary Janet Harker).

Last month, Janet took a week off from her office duties. When she came back, she still initialed letters for Dr. Ruff with "GER:jh" but the "h" now stood for "Herrmann." For during her short leave of absence, she had become Mrs. William Herrmann on Nov. 18, at a ceremony conducted in Muhlenberg Church in uptown Philadelphia.

Stoughton Heads JDCS

Delegates to the organizing convention of the National Council of Churches of Christ in the United States of America, held in Cleveland last month, saw several prominent Lutherans named to important posts.

Among United Lutherans was Dr. Clarence C. Stoughton, former executive secretary of the Lutheran Laymen's Movement for Stewardship, who was named chairman of the NCCC-USA's Joint Department of Christian Stewardship.

In the picture on the left, Dr. Stoughton, president of Wittenberg College, is being congratulated following his election to the NCCCUSA chairmanship by Dr. Paul Conrad, retiring president of the United Stewardship Council.

CONGRATULATIONS
. . . Conrad to Stoughton

FRAU AFTER VOW
. . . Mrs. Herrmann and friend

CAMPUS

First Time in History

Next week, a Wittenberg College professor will make news in the American Chemical Society *Journal*.

The professor is Claude E. Boatman, assistant professor of chemistry at the Springfield (O.) institution. The news: a possible substitute for graphite.

Professor Boatman has isolated no less than 17 salts that have never before been prepared. One of them, extremely insoluble in water or acid solutions, may be a substitute for graphite, well-known lubricant.

Degree for a Dane

Lauritz Melchior, famous

tenor of the Metropolitan Opera Company, received the honorary degree of Doctor of Humane Letters from Wagner College at special ceremonies conducted at the Staten Island school Dec. 10.

At the same service, the Wagner College choir and orchestra presented a special Christmas concert, including selections from Handel's "Messiah."

Cornerstone for the new Wagner College gymnasium was laid by President Walter C. Langsam on Dec. 19. The ceremony was performed in the presence of the board of trustees of the college, meeting on the campus that day.

Pastors' Retreat

Carthage College will play host to pastors of the four supporting synods as well as Carthage alumni who are pastors in the ULCA during the second annual pastors' retreat March 26-28.

Under the arrangement which proved so popular last year, pastors will spend their time in rest, relaxation and reflection, and in getting acquainted with the college. This year the program will also include periods for discussion, speaking and recreation.

PK Gets Scholarship

Margaret Kipps, daughter of Pastor and Mrs. C. A. Kipps, of St. Paul's Church, Neenah, Wis., and a senior at Carthage College, received one of the $300 scholarships awarded to Lutheran college students throughout the United States

Briefly Speaking

Diane Thurau, daughter of St. Paul's (Kittanning, Pa.) Pastor Robert H. Thurau, had as a part in the Christmas program the recitation of Luke 2:9—"And lo, the angel of the Lord came upon them . . . and they were sore afraid." After hearing her practicing it around the parsonage, Pastor-Father Thurau discovered she was saying ". . . and they were *sorta 'fraid.*"

Arriving in Cleveland for the NCCCUSA organization last month during the height of that blizzard, Executive Secretary S. White Rhyne, of the Parish and Church School Board, visited a department store to purchase a much-needed pair of galoshes. When his foot proved too small for stock in the men's shoe section, he was directed to the boys' shop, where he had his choice of rubbers with Hopalong Cassidy's picture on the toe, or arctics with the Lone Ranger stamped on the sides!

When last month's gale whipped through Philadelphia, it took with it the roof of the Mizpah Presbyterian Church. Members immediately thought of their old church, now used by members of St. Andrew's Lutheran Church, three blocks away. Would Pastor J. Elmer Tice and his people mind if Presbyterians worshiped with them, the Presbyterians asked. The Lutherans responded with a "homecoming" service, drew up plans whereby the Presbyterians could share the building until their own was repaired. The Common Service Hymnal is used, the pastors alternate in preaching, and the choirs have merged for the duration. There's only one thing missing: a five-foot copper steeple cross which the Presbyterians gave the Lutherans when the latter moved in some years ago. The high winds snapped it off at its base; it's yet to be found!

As a "thank you" for similar treatment accorded U.S. prisoners two weeks before, U.S. and British Marines fighting near Koto, North Korea, last week gave first aid, food and water to about 50 wounded Chinese Communist prisoners, left them in a heated house to be recovered after United Nations troops withdrew. The Marines also placed a Red Cross on the house in which the prisoners were left, asked UN pilots not to bomb the area.

A new sign above church doors at First Church, Duquesne, Pa.: "Your Future Is Our Business!"

uring a recent Wittenberg College Campus Chest drive, four coeds demonstrated through an ove
hat each student's contribution would be used for. Posing first (left) with the bill and coins, Coeds
reen and Rosella Nolte reverse the sections of the facsimile (right) so Witttenbergers can visualize how
ays of basic food in India, four hot breakfasts in Austria, five textbooks for Chinese students, and nine

by the Lutheran Brotherhood Life Insurance Society.

Lutherans Gaining

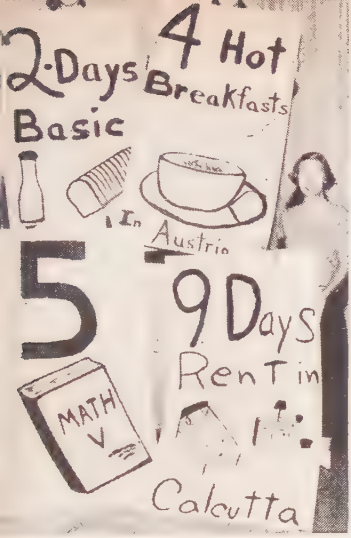
This year, the percentage of Lutheran students attending United Lutheran Church colleges is higher than last year. In the 1949-50 term, four out of every 10 students on ULCA campuses were Lutherans. This year, the percentage has risen three points to 42.2 per cent. (*See chart at right.*)

Carthage College with a 65 per cent is still the "most Lutheran" of the Lutheran institutions, but close behind is Midland which stepped up its percentage this term. Marion Junior College made the largest gain, jumping nearly 15 per cent from a 36.2 percentage to 51 per cent. Largest loser in the Lutheran percentage column was Muhlenberg which dropped from 51.5 to 41.

Nine ULCA colleges showed improvement in Lutheran enrollment, while five institutions lost ground.

Compared with other Lutheran colleges in the U.S. and Canada (*see chart opposite*), United Lutheran Church institutions of higher learning were far behind. Of

ULCA Colleges	Lutheran Percentage 1949-50	1950-51
Carthage	66.2	65
Midland	62.7	64
Wittenberg	49	52
Marion	36.2	51
Thiel	48.9	47.6
Gettysburg	46.1	44.5
Muhlenberg	51.5	41
Newberry	35.2	39.5
Susquehanna	33.5	39
Wagner	39.4	39
Lenoir Rhyne	36.2	36.6
Waterloo	28	34
Hartwick	15	16
Roanoke	11	15
Average	39.9	42.2



e of a dollar bill and two half-dollars
cConnell, Louise Belden, Sonja Hill-
ual contribution will be spent: Two
a Calcutta student

LUTHERANS IN LUTHERAN COLLEGES

College	Affiliation	Total Enrollment	Lutheran Percentage
Concordia (Ill.)	Mo	559	100
Concordia (Nebr.)	Mo	258	99
Northwestern	Wis	152	98
Wartburg	ALC	591	92
St. Olaf	ELC	1539	90
Concordia (Minn.)	ELC	1002	90
Luther	ELC	795	88
Dana	UELC	247	85
Augsburg	Free	773	83
Gustavus Adolphus	Aug	1061	78
Valparaiso	Mo	1874	76
Texas Lutheran	ALC	331	70
Capital	ALC	969	69
Augustana (S. D.)	ELC	774	68
Carthage	ULCA	526	65
Pacific Lutheran	ELC	942	65
Midland	ULCA	387	64
Augustana (Ill.)	Aug	1137	58
Wittenberg	ULCA	1085	52
Marion	ULCA	106	51
Thiel	ULCA	531	47
Bethany	Aug	428	46
Gettysburg	ULCA	1227	44
Muhlenberg	ULCA	818	41
Newberry	ULCA	500	40
Wagner	ULCA	874	39
Susquehanna	ULCA	455	39
Lenoir Rhyne	ULCA	820	37
Waterloo	ULCA	173	34
Hartwick	ULCA	461	16
Roanoke	ULCA	464	15

[Upsala (Aug) figures not available]

the 22,972 students enrolled in all Lutheran colleges, 62.4 per cent are Lutherans.

Such a high percentage is possible through such near- or full-100 percenters as Concordia Teachers College, River Forest, Ill. (100%), Concordia Teachers College, Seward, Nebr. (99%).

Buy Methodist Church

The board of trustees of Roanoke College has voted to purchase property, just off-campus, owned and occupied by First Methodist Church of Salem (Va.). Church officials last month approved the transaction.

Purchase of the property —including the church, educational building and parsonage—was made possible by the raising of $100,000 by the Virginia Synod during the CHEY campaign. The executive council of that synod has recently approved the use of CHEY funds earmarked for the college towards improving the college physical plant.

Roanoke President H. Sherman Oberly, acknowledging that the Roanoke CHEY quota was raised with the understanding that the funds be used for the erection of a chapel, stated that the trustees and officials of synod "agree that it is more advisable to secure the Salem Methodist Church for this purpose than to attempt to erect a new building."

Final settlement and transfer of property will take place between Jan. 1 and July 1, 1952. The church, of course, will be used for weekly chapel and assembly sessions. It is likely that the educational building will be converted into a library.

A new church sign is attracting considerable attention in Schenectady, N. Y. The sign was a recent gft of Laymen Merrow K. Dennis (right) shown here during dedication service with Pastor J. Russell Fink. Congregation is currently raising its $7,000 budget in full during annual stewardship drive

FLORIDA

Miami Shores Mission Organized

ORGANIZED on Advent Sunday was the new mission at Miami Shores. Appropriately, the congregation chose *Advent Church* as its name. Pastor-organizer was the Rev. William S. Avery, who reported 61 charter members, a first day's attendance of over 300 and an offering of nearly $500 (to be used to help purchase a building site).

At present the congregation worships in the William Jennings Bryan school in North Miami. Its members come from 14 states and provinces of the United States and Canada. Church councilmen hail from six different states (*see lower cut opposite*).

Participating in the organization service was Florida Synod President R. A. Yount. Other services during the week featured addresses by Dr. L. A. Thomas, former president of synod, who was instrumental in getting the congregation started and Pastors Yount, B. Weant, C. Ludder, and C. Harris.

The congregation extended a call to Pastor Avery at a congregational meeting conducted by President Yount immediately following the organizational service.

WOMEN OF the Southern Conference Women's Missionary Society met recently in St. John's Church, Hollywood, for a one-day session of business and inspiration. Participating were: Synodical WMS President (Mrs. W. J.) Moretz, Synodical Treasurer (Mrs. S. A.) Mikesell, and Conference President (Mrs. N. D.) Yount.

WILLIAM E. PUGH

MARYLAND

Bowersox Honored on Anniversaries

HAGERSTOWN—Dr. Hixon T. Bowersox, pastor of St. Paul's Church, Cumberland, for the past quarter century, was honored recently by members of his congregation at special services. In addition to the anniversary of his pastorate, he observed the completion of 40 years in the ministry.

Speakers included Gettysburg Seminary Professor Harry F. Baughman, Synod President J. Frank Fife, and Pastors H. Hall Sharp, Donald F. Brake, and Harold Stoudt.

ST. MARK'S CHURCH, Hagerstown, dedicated a new Moller organ Dec. 3 with the president of synod as guest preacher. A recital was given by Robert S. Clippinger, choirmaster of Grace Methodist Church, Harrisburg.

ST. PETER'S CHURCH, Leitersburg, celebrated its 200th anniversary recently. Speakers included Synod President Fife, Pastors Raymond M. Miller, Donald R. Stonesifer and Simon P. Eccard.

TRINITY CHURCH, Arden, W. Va., dedicated a recently acquired parsonage Dec. 24.

LAYMEN from St. Paul's Church, Funkstown, volunteered their services to redecorate

As his son and daughter watch, Dr. Hixon T. Bowersox cuts cake on the 25th anniversary of his pastorate at St. Paul's Church, Cumberland, Md., and the 40th anniversary of his ordination

the church exterior and interior under the direction of a skilled decorator.

Seventy-nine councilmen of Carroll County attended the second annual meeting of this group held in Grace Church, Westminster. Speakers were Drs. Fife, Baughman, and the Rev. Howard F. Reisz.

THE CARROLL COUNTY Women's League of Gettysburg College was entertained at St. Mary's Church, Silver Run.

"THE GROWTH OF RELIGIOUS INSIGHT" was the theme of Dr. Raymond J. Seeger, Washington, at the 58th anniversary of the Sunday school, Walkersville,

ZION CHURCH, Middletown, combined a Sunday school-Church Rally Day service with a $2,200 goal to reduce indebtedness on its remodeled educational unit. Dr. Frederick E. Reissig, of Washington, was guest speaker. Total offering was $2,235. During the afternoon 57 persons visited the National Lutheran Home for the Aged, Washington.

SEMINARIAN WILLIAM J. YINGLING, senior at Gettysburg Seminary, has been called to the Lovettsville (Va.) parish, will begin his duties March 1.

WOMEN OF THE CHURCH of Trinity Church, Hagerstown, sponsored Christmas gifts for the Konnarock (Va.) Mountain School and for Japan.

Layman W. Fred Mowen, of Trinity, Hagerstown, and delegate to the ULCA convention, has been giving reports of the Des Moines meeting to churches in this vicinity.

A WESTERN DISTRICT Brotherhood Rally was held at St. Mark's Church, Hagerstown.

A SERVICE in memory of members who had died during the past year was held Nov. 26 by Dr. W. V. Garrett in Evangelical Church, Frederick.

WILSON P. ARD

Pastor William Avery (right center) and Florida Synod President R. A. Yount with councilmen of newly organized Advent Church, Miami Shores, Fla. (See Florida news)

Second Lieut. Barbara E. Knudten, right, daughter of ULCA Missionary (to Japan) Dr. A. C. Knudten, is sworn into regular U.S. Army by her commanding officer, Lt. Col. Elizabeth C. Smith, of Fort Lee, Virginia

NEW YORK

Rhinebeck Church is Reorganized

ALBANY—After a lapse of several years, services have been resumed at St. Peter's Church, several miles north of Rhinebeck. The first Holy Communion to be administered in several years was received by members on the 235th anniversary of the congregation.

The reorganization of the church council and re-establishment of several auxiliary groups have been carried out under direction of the Rev. Louis F. Wagschal, pastor of Third Church, Rhinebeck, who was requested to assist the congregation in 1948. Members have contributed a substantial gift to CHEY.

New Yorkers Prepare for Visitation

NEW YORK CITY—Preparation for the annual visitation-evangelism effort sponsored by the Protestant Council of the city Jan. 21-25 is underway. In Brooklyn 42 Lutheran congregations of every synodical background except Missouri Synod are taking part. To deepen the life of their congregations these churches are giving their members meaningful Bible verses to meditate on and carry with them. In addition every pastor has pledged to pray for the effort, for his own congregation and for prospective members.

Synod President Frederick R. Knubel (*see center, cut below*) recently accepted on behalf of the synod title to $47,000 in securities to be added to the Samuel Trexler Memorial Fellowship Fund. The securities were a legacy from the late Dr. Trexler, former president of synod. The fund is to provide opportunity for graduate study, particularly abroad, to pastors and qualified theological students. The fund now stands at $80,000 with a $100,000 goal. Others in the picture are Dr. Charles D. Trexler and Dr. Edmund F. Wagner.

The Brooklyn Inner Mission Society was informed that evacuation plans and procedures had to be filed with the local Civilian Defense Office by Dec. 15. The Society is seeking help from Long Island congregations in placing children (from the Tiding Over Home) in private homes in the event of an emergency.

The Metropolitan Lutheran Youth Council held its first rally on Dec. 10 at St. John's Church, Manhattan. The Rev. Henry F. Ressmeyer of Malvern, N. Y., was the speaker.

ZION CHURCH, Henry St., Brooklyn, cele-

Drs. Trexler, Knubel and Wagner

brated their 95th anniversary recently.

When Redeemer Church, Brooklyn, presented the work of colleges and seminaries of the ULCA on Nov. 26 they asked their own students to conduct the service. John H. Stadtlander, of Muhlenberg College, preached; Edward Weiskotten, of Wagner College, read the lessons; and Robert Hanley, of Philadelphia Seminary, conducted the service. All men are preparing for the ministry.

In the recent storm's wake the steeple of St. Peter's Church, Brooklyn, was blown over, strewing bricks on neighboring buildings. The church was built in 1888, year of the great blizzard. Pastor J. George F. Blaesi says the steeple will not be rebuilt but will be kept at tower level.

St. John's Church, Brooklyn, heard Pastor Martin Henning of Hamburg, Germany, speak on the work of his congregation and of life in Germany.

Zion Church, Bedford Ave., Brooklyn, featured an original play at its Sunday school Christmas celebration on Dec. 17. The play was written and produced by Mrs. William Wharmby, a member.

OLIVER W. POWERS

OHIO

Says Surprise Worth Waiting for

Dayton—The world turned silver with snow appropriately enough for Pastor and Mrs. James A. Miller of North Riverdale Church, on November 25 when they were observing their 25th wedding anniversary. An invitation to a reception at the church next day, came from the congregation; there were hints of "something very nice."

By Sunday morning, however, Dayton and most of Ohio was immobilized by the worst blizzard in the century; church services were cancelled, the reception had to be postponed a week, and the parsonage family had to wait out the week in curiosity.

A week and a lot of melted snow later the Millers were presented with several silver gifts, including the appropriate number of silver dollars, and "something very nice"—a large console television set complete with antenna and a year's service. "Worth waiting out the week in suspense," they report!

Dedicated last month (Nov. 5) by members of Trinity Church, Ft. Atkinson, Wis., is this new $75,000 building which seats 400. The congregation was organized in 1943, is one of the "Shelhart missions"

Mt. Zion Church of the Mifflin parish, dedicated the fourth building in its history Nov. 19. The third building burned in February 1948, just after $12,000 in improvements had been added. The congregation had $6,000 left in insurance when they were ready to start a new building.

Last month more than 300 friends saw a $67,000 colonial-type church plant dedicated. Funds for all but $6,500 had been provided.

The men painted, landscaped, did much of the finishing work. "I couldn't honestly estimate the large number of man hours donated. The spirit and co-operation of the workers was splendid," says Pastor James L. Lumadue.

Participating in the dedication program were former Pastors Frank B. Heibert, George S. Bright, M. Glenn Bishop, C. B. A.

This $50,000 church was built for $28,000 by members of Trinity Church, Russell, Kan., after fire destroyed the original church last March. Nearly 1,000 attended dedication ceremonies, heard Midwest Synod President Lorin J. Wolff and others

Stacy, Synod President George W. Miley and Pastors Austin Shell, J. G. Gensel, Edward P. Scharf and H. C. TerVehn.

E. RUDOLPH WALBORN

Away Down South

In the Heart of Miami

HOLY TRINITY LUTHERAN CHURCH

200 S. W. Eighth Avenue
Miami, Florida

Charles J. Harris, Pastor
THE SERVICE 11:00 A.M.
A Church Away From Home

MIAMI BEACH, FLORIDA

United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

When in the Palm Beaches visit

The First United Lutheran Church

318 LAKEVIEW AVENUE
WEST PALM BEACH - FLORIDA

Rev. William Long Dowler, Pastor

CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.

A Hearty Welcome Awaits You

PENNSYLVANIA

Johnstown Conducts Religious Census

ALTOONA—Lutheran churches of Johnstown participated in a city-wide religious census that was completed in a few hours on Nov. 5. Co-operating were 2,500 volunteer workers.

The census was part of an eight-day Christian teaching mission in the Greater Johnstown area. Divided into four phases, the teaching mission began with a study by each congregation of its work and activities to determine where improvement is needed. Then came the census, followed by a series of meetings on "Fellowship Cultivation," to show workers how to bring interested persons into the church of their choice. The final phase was a series of seminars on program enlargement.

Dr. Luke H. Rhoads was installed as pastor-superintendent of the Allegheny Home Dec. 6. Participating were Synod President Dwight F. Putman, the Rev. Walden M. Holl, president of the board and pastor of First Church, Johnstown, and Social Missions Secretary Francis A. Shearer.

LUTHERAN PASTORS of Altoona sponsored the program at a recent meeting of the interdenominational Blair County Ministerium. Guest speaker was Dr. Earl S. Rudisill, associate secretary of the Parish and Church School Board.

THE REV. ROY L. YUND, pastor of Christ Casebeer Church, Sipesville, was elected president of the Somerset County Lutheran Pastoral Association. Other officers are Pastors George A. Clark, vice president; the Rev. C. A. Shilke, secretary-treasurer.

FIRST CHURCH, Johnstown, oldest church in that city, celebrated their 118th anniversary with banquet meetings Nov. 14 and 15. Speakers were the Rev. Henry W. Snyder, Jr., Bethlehem, and Dr. Ralph W. Loew, Buffalo, N. Y.

THE SIXTH ANNIVERSARY of Mt. Calvary Church, Geistown, was celebrated Dec. 10. Guest preacher was the Rev. Martin L. Tozer, Central Pennsylvania Synod's superintendent of home missions.

RENOVATIONS have been completed at the parsonage of the Hooversville charge. Cost was $2,500; all bills are paid.

THE AMERICAN Carpatho-Russian Orthodox Greek Catholic Diocese, composed of parishes in nine states—Pennsylvania, New Jersey, New York, Connecticut, West Virginia, Ohio, Indiana, Illinois and Minnesota, has chosen Johnstown to be their national headquarters. They will build a cathedral to cost about half a million dollars, a seminary and bishop's residence, on land donated by the Johnstown congregation of the denomination. PAUL O. HAMSHER

SOUTH CAROLINA

Laurens Church Used to "Moving Day"

FOR THE EIGHTH TIME in five years, members of Atonement Church, Laurens, has moved. Organized on June 24, 1945, with 41

charter members, the congregation moved often—from temporary quarters to temporary quarters—before "settling down" at last in their own building last month.

Now numbering 73 members, the congregation saw its building (*see cut below*) dedicated Nov. 12 by Synod President Karl W. Kinard, Piedmont Conference President William B. Schaeffer and Pastor Grange S. Cothran, president of the Laurens Ministerial Association. The congregation also has a new granite veneer parsonage adjoining the church.

ANOTHER RECENT DEDICATION was that of the Clemson College Chapel and Student Center by Student Pastor Ben M. Clark and Synod President Kinard. The sermon was delivered by Dr. Gould Wickey, executive secretary of the ULCA Board of Education.

DR. I. ERNEST LONG, pastor of St. Johannes Church, Charleston, was honored by the congregation recently as he commemorated the 30th anniversary of his pastorate.

Dr. Kinard, Pastors Cothran, Schaeffer

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.

16th AVENUE at Grant Street
One block north of the State Capitol

MESSIAH
LUTHERAN CHURCH

Sixth & Forster Sts.
Harrisburg, Pa.

William VanHorn Davies, Pastor

Services 11 A. M. & 7:30 P. M.
Sunday School 9:45 A. M.

When in Harrisburg come to Messiah

COMING TO PHILADELPHIA?

Let Us Welcome You

DR. ROSS STOVER PREACHES

11 A.M. and 7:30 P.M.
At 16th and Jefferson Sts.
7:30 Thursday Night
At Broad and Boulevard

Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

The address was delivered by the Rev. William Bischoff, St. Paul's Church, Mount Pleasant, a son of St. Johannes. Dr. George J. Gongaware, pastor emeritus of St. John's Church, offered the opening prayer.

Special gifts were presented Dr. Long in recognition of his service. A cash purse on behalf of the congregation was presented by G. F. Harry Dehrmann, president of the congregation; a surplice on behalf of the men's and women's organizations, presented by Mrs. Ashley B. Hutchinson; a pectoral cross, gift of the Erline Long circle, presented by Mrs. Stella M. Dehrmann.

CEDAR GROVE CHURCH, Leesville, celebrated its 98th anniversary recently. A special offering toward the parsonage debt of $2,000, amounted to more than $1,200.

Guest speakers at the first Homecoming service held at Mt. Pleasant Church, Saluda, included Dr. F. William Brandt and President James C. Kinard of Newberry College.

The annual convention of the Brotherhood of the South Carolina Synod was held in Redeemer Church, Newberry, Nov. 17. Elected president of the Brotherhood was Clarence L. Sox, West Columbia.

RURAL LIFE SUNAY was observed Nov. 12 in Mt. Horeb Church, Chapin. The service was sponsored by the Chapin Ruritan Civic Club, with the Central Conference committee on Rural Church co-operating under the leadership of Chairman Paul G. McCullough.

LUTHERAN WORLD ACTION was the theme of a regional meeting held in Columbia on Nov. 8. Sixty attended, heard Dr. Paul C. Empie, executive director of the National Lutheran Council.

THE REV. G. B. CORLEY has accepted a call to Georgetown-Kingstree parish, began his duties on Dec. 1.

THE REV. J. S. WESSINGER, of Albemarle, N. C., has accepted the call to Mt. Tabor Parish, Little Mountain.

SISTER DELPHINE DASHER was installed as parish deaconess at Reformation Church, Columbia, Nov. 19.

A TWO-DAY CONFERENCE was held to discuss matters related to ministerial education at a regional meeting held in Columbia on Nov. 9 and 10. Representatives from the synods of Virginia, North Carolina, South Carolina, Georgia-Alabama, and Mississipp attended. Heading discussions were Drs Gould Wickey and David Bremer of the ULCA Board of Education.

WYNNE C. BOLIEK

WEDDINGS - PORTRAIT - COMMERCIAL
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1547 E. PASTORIOUS STREET
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423 Datura St., West Palm Beach, Florida
Lutheran Management
Sunny Porches
Clean, Comfortable, Home atmosphere
Centrally located, Reasonable prices
Paul G. Burry, Manager

TEXAS

Ground Broken in Port Lavaca

THE REV. J. M. SCHEDLER was guest speaker at the ground-breaking service of Salem Church, Port Lavaca, Walter L. Lentz pastor.

TWO BRASS VASES were given to the mission at Kenedy by St. Mark's Brotherhood, Cuero.

HISTORY was made at Kenedy as 70 men attended a Presidents' and Leaders' Rally of the Texas Brotherhood, more than ever before. ULC Brotherhood President Arthur Koehler was a main speaker.

JAMES F. VORKOPER

DECEASED

Mrs. Benjamin S. Dise

Mrs. Josie Fisher Dise, widow of the late Pastor Benjamin S. Dise, died in Rising Sun, Md., Nov. 18. She was 84.

Born Feb. 12, 1866, she served with her husband in pastorates in Karthaus, Roaring Spring, Juniata, Mahaffey, Curwensville, Avis, Milroy and Lyon Station, Pa., and Sea Isle City, N. J.

Surviving are three daughters, Mrs. Edgar F. Wagner, Mohrsville, Pa.; Mrs. Eugene M. Gillette, Vineland, N. J.; Mrs. Paul F. Potter, Colora, Md.; 11 grandchildren and two great-grandchildren.

The funeral service was held in Glen Rock, Pa., Nov. 21 by the Rev. Fred S. Blank and Dr. Charles Venable. Burial was in Hametown cemetery, York County, Pa.

Mrs. Harry W. Hanshue

Mrs. Emma Hanshue, wife of Dr. Harry W. Hanshue, pastor of Grace Church, Dayton, Ohio, died Nov. 22. She was 62.

A native of Newport, Ky., she was married in 1909 and served with her husband in pastorates in Xenia and Dayton, O.; Peabody, Kan.; Nashville, Tenn.; Three Rivers, Mich.; and Newport and Louisville, Ky.

Surviving are her husband; two sons, Harry A. Hanshue, Ft. Thomas, Ky., and Luther Hanshue, Toledo, O.; two grandchildren, a sister, and two brothers.

The funeral service was conducted in Grace Church, Dayton, Nov. 24, by Ohio Synod President George W. Miley assisted by Pastor E. Rudolph Walborn. A second service was conducted in Newport, Ky., Nov. 25 by Pastor Day B. Wertz.

Dr. Ernest H. Kohn

Dr. Ernest Houseal Kohn, pastor emeritus of Good Shepherd Church, Mt. Holly, N. C., died Nov. 11. He was 87.

Born Nov. 7, 1863, in Little Mountain, S. C., he received his education at Newberry College and was graduated from Philadelphia Seminary in 1893, and ordained by the Ministerium of Pennsylvania the same year.

He served pastorates in Burkes Garden, Va.; New Market, Va.; Natrona, Pa.; Cherryville and Mt. Holly, N. C. In 1923 Newberry College conferred upon him the honorary degee of Doctor of Divinity.

Surviving are four daughters, Mrs. Roland S. Clinton, Gastonia, N. C.; Mrs. L. R. Johnston, Columbia, S. C.; Mrs. William W. Gluyas, High Point, N. C.; Mrs. Calvert R. Hall, Greensboro, N. C.; and a son, George E. Kohn, of Mexico City, Mexico.

Dr. Kohn served as statistical secretary of the North Carolina Synod for several years and was a delegate from that synod to the United Lutheran Church conventions.

The funeral service was conducted at Good Shepherd Church, Mt. Holly, Nov. 13, by Pastor Carl H. Fischer assisted by the Rev. George W. Lingle.

Mrs. Elmer F. Rice

Mrs. Amy Magdalene Rice, wife of Dr. Elmer F. Rice, pastor of the Manorville parish of the Pittsburgh Synod, died Nov. 22 in Kittanning, Pa. She was 66.

Born Sept. 4, 1884, near Middletown, Md., she was educated in Frederick County (Md.) schools, was married to Dr. Rice May 21, 1913. She served with her husband in pastorates at Jennerstown, Duquesne and Manorville, Pa. She was instrumental in the organization of 12 Women's Missionary Societies in congregations her husband served. She was active in conference and synodical WMS of the Pittsburgh Synod.

She is survived by her husband and a sister, Mrs. W. B. Ray, of Middletown, Md.

The funeral service was conducted Nov. 24 in Grace Church, Manorville, by Dr. Bruce R. Shaffer assisted by the Rev. William C. Hankey and the Rev. J. Earl Reed.

WANTED

Trained family case worker in small Lutheran Welfare agency. Salary $3200. Write Box CB50, The LUTHERAN.

ORGANIST-CHOIR DIRECTOR, now serving congregation in Penna. Ministerium, desires position with the combination of Church Secretary on full time basis.

Experienced in multiple Choir system, male, 30, and single. Has studied in Europe and America. Now serving private business as office secretary in combination with music.

Available two months from acceptance of position. Write with full salary, organ and present choir system information to Box CB75, c/o THE LUTHERAN.

Rev. G. E. Schuchard

The Rev. George E. Schuchard, pastor of Christ Jehovah Church, Detroit, Mich., died Dec. 3. He was 66.

Born in Cairo, Ill., Dec. 22, 1883, Pastor Schuchard studied in Germany, was graduated from Philadelphia Seminary in 1906, and was ordained the same year by the Ministerium of Pennsylvania. He was called as assistant pastor of St. Michael's Church, Philadelphia, Pa., became pastor before serving as professor of church history in Saskatoon Seminary. Subsequently, he served a pastorate in San Bernardino, Calif., before accepting a call in 1939 to Christ Jehovah, Detroit.

Surviving are two sons, George Schuchard, of Redlands, Calif., and Bernard Schuchard, of Mount Clemens, Mich., and three daughters, Mrs. Horace Hinckley, Redlands, Calif.; Mrs. Paul Reich and Miss Grace Schuchard, of Detroit.

The funeral service was conducted in Detroit Dec. 7.

Dr. G. K. Wiencke

Dr. G. W. Wiencke, retired pastor and treasurer of the Midwest Synod for 17 years, died in Auburn, Nebr., Nov. 25. He was 73.

Born near Berlin, Germany, on Sept. 21, 1877, he served as a missionary to the German Missionary Society's Orient Mission in Persia and in a Tun, Switzerland, parish before coming to the United States in 1905. He was graduated from Western (now Central) Seminary in 1907 and, following ordination by the German Nebraska (now Midwest) Synod, he organized and became pastor of St. Peter's Church, Auburn, Nebr. He also organized congregations in Texas and Oklahoma, and served as mission superintendent of his synod for 17 years. He retired in December 1948.

Surviving are his wife, Mrs. Patty Matthews Wiencke, and two sons, Dr. Gustav Wiencke, editor of the Parish and Church School Board's *The Parish School*, Philadelphia, Pa., and Dr. Matthew Wiencke, instructor at Yale University, New Haven.

The funeral service was conducted in St. John's Church, Auburn, Nebr., Nov. 28 by Midwest Synod President Lorin J. Wolff assisted by Pastor Carl Goede.

Rev. Kirby M. Yiengst

The Rev. Kirby M. Yiengst, retired pastor of the Central Pennsylvania Synod, died in Lebanon, Pa., Oct. 24. He was 55.

Born June 1, 1895, in Jackson township, Pa., he was educated in Myerstown public schools, was graduated from Gettysburg College in 1920 and from Gettysburg Seminary in 1923. Ordained by the East Pennsylvania Synod in 1923, he served pastorates at Glen Gardner, N. J.; Union Deposit, Pa.; Maytown-Bainbridge, Pa.; and St. Matthew's-Colebrook parish. He resigned due to ill health last August.

Surviving is his wife, Mrs. Lola Alice Spannith Yiengst.

The funeral service was conducted Oct. 28 by Central Pennsylvania Synod President Dwight F. Putman and Dr. Clarence G. Leatherman. Burial was in Mt. Zion Church cemetery, near Lebanon.

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CHANGES OF PASTORATE

CALIFORNIA SYNOD

BARD, ANDREAS. From St. Mark's Church, Kansas City, Kan. To California, supply

pastor. 2712 Strand Ave., Manhattan Beach, Calif.

CENTRAL PENNSYLVANIA SYNOD

CLARK, ROBERT R. From Port Royal parish, Pa. To Trinity Church, Mechanicsburg, Pa. 132 Main St.

COLESTOCK, EMMERT G. From Zion Church, Enola, Pa. To St. John's Church, Mercersburg, Pa. Linden Ave.

HUSTON, E. W. From Christ Church, Oreland, Pa. To St. Luke's Church, Roaring Spring, Pa. 403 E. Main St.

RHOADS, LUKE H. From First Church, Altoona, Pa. To superintendent of The Allegheny Home, Hollidaysburg, Pa.

SPRINGER, HENRY G. From Felton parish, Pa. To First Church, Tyrone, Pa. Logan Ave. and 13th St.

WHETSTONE, GEORGE E. From Church of the Redeemer, Harrisburg, Pa. To assistant to the President of Central Pennsylvania Synod. 2600 N. 3rd St., Harrisburg, Pa.

MINISTERIUM OF PENNSYLVANIA

BUCKS, DAVID H. From Washington Park Church, Milwaukee, Wis. To St. Paul's Church, Annville, Pa. 341 E. Main St.

EBERBACH, WERNER. From Trinity Church, New Kensington, Pa. To Christus Church, Camden, N. J. 2814 Cleveland Ave.

HANSON, ARTHUR S. From Blaine Church, Blaine, Wash. To St. Peter's Church, Stowe, Pa. 532 E. Vine St.

NEUDOERFER, CARL E. From St. Mark's and Zion-Lehigh churches, Allentown, Pa. To St. Michael's Church, Allentown, Pa. 201 N. 9th St.

REITZ, ELWOOD W. From Zion Church, Leacock, Pa. To St. Michael's Church, Sellersville, Pa. 328 Church St.

RHODA, CLARENCE W. From Union Church, York, Pa. To Incarnation Church, Philadelphia, Pa. 4944 Larchwood Ave.

RHODY, REUBEN W. From Mountain Grove parish, Pa. To Bowman-Dinkey parish, Pa. Bowmanstown, Pa.

MISSISSIPPI SYNOD

HELMLY, CECIL C. From Plains parish, Plains, Ga. To St. John's-Betheden parish, Louisville, Miss. 307 S. Church St.

NEW JERSEY SYNOD

RINCK, CHARLES F., JR. From Williamstown-Folsom parish, N. J. To Grace Church, Somers Point, N. J. 40 E. Meyran Ave.

NEW YORK SYNOD

BRANDT, ERICH. From Immanuel Church, Webster, N. Y. To Concordia Church, Manchester, Conn. 21 Garden St.

HAMMER, THEODORE E. From St. Paul's Church, Bethlehem, Pa. To Church of the Atonement, Saugerties, N. Y. 96 Market St.

JAXHEIMER, DAVID G. From Christ Church, Freeport, N. Y. To assistant to President of New York Synod. 231 Madison Ave., New York City.

ULC CALENDAR

JAN.

30- 1. Georgia-Alabama Synod. Ascension Church, Savannah, Ga.

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IN CONCLUSION . . . . . .

THE LAST WORD for 1950 is this: *there is something we have not done.* There is a great thing not yet completed. We have only a few hours left to do it.

The Lutheran World Action goal for the year is not reached. It must be reached in these few remaining hours of 1950. Before Sunday night, Dec. 31, we must collect a half-million dollars.

Probably we don't need to listen to more argument about why the goal must be reached. We have heard the convincing arguments for Lutheran World Action, and we know them well.

I will add only this one statement. Did you see the startling figures in our "World News Notes" last week about how much richer Americans are than any other people? U.S. citizens have an average annual income of $1,453, British $773, Russians $308, Egyptians $100, Chinese $27. Most of us surely don't feel rich, but compared with all others we have glittering wealth.

Can we expect to live in a peaceful and happy world if we—seeing our brother's need—keep all our money for ourselves? We Christians, especially, have it in our power to keep alive the churches of our fellow-Christians in countries still stricken by the war. What sort of people are we if we can't give $500,000 this week to complete our share of the 1950 World Action fund?

WE DIDN'T EXPECT to be in this bad situation at the very end of the year. During the spring the church was busy with the CHEY appeal. Our leaders felt that surely during the autumn we would bring in our World Action offerings. But they have been disappointed.

There is still time, but not much. The biggest question is how can we gather this money in the few days remaining? There isn't enough time for the pastor to send notices. We can't hold meetings and listen to speeches. We must act quickly.

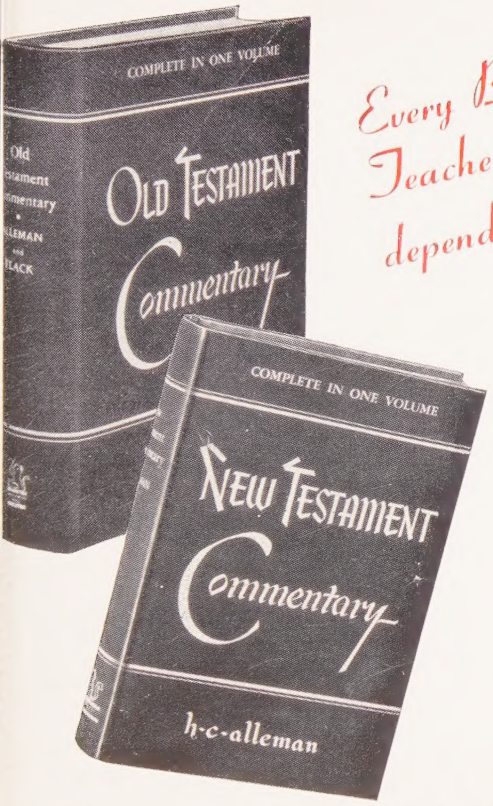
So I make this proposal. On my own authority I appoint you as a reader of THE LUTHERAN to be on a special emergency committee to complete the 1950 World Action fund. Your assignment is to tell five or ten other people about this need for $500,000 on Sunday. Do it by personal visit, by telephone, or stand on the street corner and tell people.

Please see to it before Saturday night that you do your part to convey this information to everyone in your congregation. Call an emergency meeting of the Women's Missionary Society, Luther League, Brotherhood, Sunday school classes . . . every organized group within the congregation, if necessary. Get this word around, so people will be ready and willing to make an offering on Sunday.

AND YOUR OFFERING . . . If five dollars could be brought to church by each family receiving this week's LUTHERAN . . . that would bring the total needed on Sunday. Is that too much for your brother in another country, that his church may be kept open for him when he needs it most, that he may have evidence of Christian love in a day when there isn't enough love to go around?

What if there is another war? Won't all this constructive work of ours be cancelled out? It might seem that way to some people, but it won't seem that way to God. He is watching closely these days for evidences of sacrificing love among his children on earth.

—ELSON RUFF



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